CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HO INESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, SEPTEMBER 10, 1836. NO. 787.---VOL. XV.—NO. 37.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 26.

POPERY IN ENGLAND.

It is asserted by some, that there has been a great increase of the Catholics in England and Scotland, for the last few years, as the Corporation and Test Acts have been modified and abolished, and at length as the Relief Bill which passed the Parliament on the 10th of April, 1829, removed most of the disabilities to which Dissentors were formerly subject. We are inclined to believe that this increase is more apparent than real, or at least that the assertion does not give a just view of the case. The Catholics, is common with other dissenters, now feel a freedom openly to express their religious preferences without the danger of suffering from civil disabilities. It is well known that some of the noblest families in England always have been Catholics. The seeds of a Catholic preference in that country, we presume, have only been checked,—not eradicated,—by the Protestant regulations which restrained their privileges since the reign of King Henry VIII., who was almost the first to defy the thunders of the Vatican. Besides, many Catholics of late years have emigrated from Ireland, and are now found in all the large cities of England,—as numerous as they are in the principal towns and cities in the United States. We are informed by an intelligent friend recently from London, that the Irish Catholics in that city alone are estimated at 200,000.

In some notices of the 'Report of the British Society for promoting the religious principles of the Reformation' for 1833, contained in the Quarterly Christian Spectator for June, 1835, the reviewer says, 'the facts which are developed in the Report of the British Society, with regard to the increase of Roman Catholics in some parts of Great Britain, are deserving of notice. The following are found in a statement made by E. Tottenham, Esq. [the Secretary], before the College Reformation Society, Glasgow. There are at present, throughout the country, eleven colleges for the education of priests, and thirty-five seminaries. Official documents show, that, in Manchester, where seventy years ago there were but seventy Roman Catholics, there are now forty-two thousand. In Liverpool, where there were, a few years since, comparatively few, there are now fifty-two thousand. In Glasgow, they number thirty thousand. In 1832 there were fifteen Roman Catholic chapels erected in England. The Romish bishops are frequently confirming adult converts. At Wolverhampton, there are sixty-three lately received into the church; at Harwich, fifty; at Cessey, a small town near Norwich forty-five. Through the influence emanating from [illegible] college at Stoneyhurst, near Preston, popery has increased, (says the British Review,) to an alarming extent. The principal Jesuit priest is said to have made his boast, that, when he came to the place, a little more than twenty years since, a small room would have accommodated his congregation; whereas now, two large chapels, each capable of holding two thousand persons, are not sufficient for their converts.'

'The following extracts are from the address of J. E. Gordon, lately a member of Parliament, at the last anniversary of the British Reformation Society.'

'He held in his hand a map, which might be had at the Society's Depository, for eighteen pence, (and he would strongly recommend every person interested in the subject, to purchase a copy for their instruction;) in that map, they had England exhibited in a state of moral ulceration, *literally blotted* with popish chapels and colleges, from one margin to the other. And what, he would ask, was the length of the period into which this appalling evidence of the increase of popery had been crowded? Was it the period that had elapsed since the reformation? No such thing. He had simply to direct their attention to the contrast presented by the number of popish chapels and colleges which existed in England, Wales, and Scotland, in 1796, and the number to be found within the same boundary line in 1833. In London, there were according to information derived from Roman Catholic documents, only two chapels in 1796; and in 1833, there were, according to the same information, no fewer than twenty-five; leaving out in both cases, the embassy chapels. In 1796, there were ten licensed Roman Catholic places of worship in other parts of England; and according to the map which he held in his hand, there were now four hundred and twenty-three. In 1796, there were no Roman Catholic colleges in England; but in 1833, they had no fewer than nine colleges, *overflowing* with students. In 1796, there were only two seminaries of education noticed in the Roman Catholic official publications; but these had increased in 1833, to upwards of fifty, most of which were connected with colleges and monastic institutions. To these chapels were to be added ten, which had been built in the course of the last year, and no fewer than seventy-eight for Scotland, most of which had been erected within the period described. Were these facts, he would ask, no evidence of an increase of popery in this country? * * * * * It is a fact, that a considerable part of the funds raised by public subscription, for the erection of Roman Catholic places of worship in this country, is contributed by persons glorying in the title of liberal Protestants. Yes, on that list might be found the names of presidents of the India board, secretaries of state, lords-lieutenants and secretaries of Ireland,—men who, with the profession of Protestantism on their lips, appeared to be utterly destitute of a particle of Protestant truth in their hearts. The same cause would account for the frequenting of such exhibitions as oratories, given by Roman Catholics for religious purposes, and crowded by applauding Protestants, who could sit and listen, with delight, to such performances as the following:—'Hail, Mary, full of grace, the Lord is with thee! Blessed art thou among women, and blessed is Jesus, the fruit of thy womb! Holy Mary! mother of God! pray for us sinners, both now and at the hour of our death. Amen!'

'And would the meeting believe, that men in Scotland, where the noblest and most decisive struggle for the reformed faith had taken place,—Scotland, whose very name had been rendered synonymous with Protestantism—would English men and English women believe, that, even in Scotland, Protestant provosts, and Protestant elders, were to be found among the patrons of such exhibitions? Yes; with popery increasing around them, would Scottish provosts and Scottish elders be found contributing to the multiplication of popish chapels, to augment the victims of delusion, and to immolate another and another portion of their countrymen at the shrine of a hateful superstition. In such a diseased state of society, it could be no cause of surprise to hear, that popish chapels were annually increasing; or even, that a large building had actually been purchased for the establishment of a nunnery in the metropolis of Scotland. He had endeavored to point out the manner in which popery was bearing down, if he might so speak, upon Protestantism, through the channel of intellectual liberalism. He should next point to the process by which it was ascending from the depth of popular ignorance, &c.'

In the last twelve Numbers we have seen that the Catholic religion is equally tolerated with the Protestant in this country, by the provisions of both the national and state governments; that remarkable kindness has been shown to the Catholics as a body and as individuals, by the American Protestants; that the Catholics have been aided in building up their religion by their friends in Europe, both by presents and money, and by means of foreign missionaries; that powerful associations have been formed abroad, whose leading object is the promotion of Catholic missions in America; that these facilities for the spread of the faith,—so much needed in consequence of the arrival of numerous Catholic emigrants who have fled to the United States for a more comfortable subsistence,—have been seconded by the zeal of the Catholic priests in this country, and been attended with extraordinary success, as represented in the reports which have been transmitted by the priests to France, and published, in Paris and Lyons, by the Association for the Propagation of the Faith; that the Catholic ranks in the United States have been preserved by means of the show of the Catholic religion, the artifices of the priests and the multitude of institutions purporting to be for education and for the relief of human suffering, and been swelled by armies of Catholic emigrants in general destitute of the necessaries of life, who, knowing only a monarchical government, have fled to the [illegible] troubles which have agitated Europe for the last fifty years; that the United States are bordered, on the North and on the South, almost wholly by Catholics; that the Catholic Church constitutes nearly one fifth of the whole population of the globe, and embraces 150 millions of the human race, and more than twice the number of the Protestants; that it includes more than half of the population of Europe, and about three fourths of that of the whole continent of America; that it contains, besides the Pope who is the head of this organization, nearly 60 cardinals, and is divided into 674 bishoprics spread over the surface of the earth.

These facts are sufficient to show us in some degree the manner in which the Catholic church has grown up in the United States for the last forty or fifty years.

We have thus far endeavored to ascertain the exact state of the Catholic church in the United States, and the causes of its growth here. The next inquiry in order will relate to the *tendency* of this establishment, or to what is likely to be its *result* in the United States. This will be the subject of several of the following numbers; and if our reasoning be correct, it may suggest important duties for the Legislators and friends of our country.

FOR THE REGISTER AND OBSERVER.

SONS OF THUNDER.

Mr Editor,—I send you what I call a beautiful extract from 'a Godlie Exposition upon certain chapters of Nehemiah, written by that worthie Byshop and faithful pastor of the church of Durham, Master James Pilkington. Imprinted by Thomas Thomas, printer to the Universitie of Cambridge; 1585;' with a preface by Master John Fox.

He is speaking of Nehemiah's success in persuading his countrymen to rebuild Jerusalem.

'When they had well considered Nehemiah's words, and his good counsel, they cast all perils away, and said, *let us rise and buyld those decaied walles*. Let us linger no longer, but speedely fall to labour, and recover that with our diligence which our fathers lost by their disobedience: Now they buskle and bowne themselves to this work, they spit on their hands, and take better hold then afore; they buckle themselves to labour with courage, not to be driven from it any more. So much can a few words, spoken in the fear of God uprightlie by some man, at sometimes doe, that cannot be gotten at other times by many persuasions. Aggens, when they had lien many years on sleep, forgetting the buylding of God's house, with like few words so encouraged them to worke, that they finished the Temple in foure yeares, which had lyen afore almoste 40 yeares unlooked at. So can God make them earnest in a shorte time, when pleaseth him, which afore had bene colde and negligent. And this courage that they gather now, came rather by gentle persuasions, than by fearful threatnings: for good natures are moved rather with the glad tidings of the gospel, then sharpness of the law. The law threatneth correction, the Gospel promiseth blessings: the law killeth, the gospel quickeneth; the law breedeth feare, the gospel bringeth love: the law casteth downe, the gospel reareth us up: the law laieth our sin to our charge, the gospel saith, Christ hath paide the price for our reconciliation. A gentle kinde of preaching is better to winne weake myndes, then terrible thundring of vengeaunce: yet is the law most necessarie to be taught, to pull downe froward heartes, and bring them to knowledge of themselves. I see divers of the Prophets terribly threaten the wickedness of their tyme, yet I see none of them that doeth so mightely dissuade them from their ungodlie life, as Aggens and Nehemiah with their milde dealing, bring so many to repentance: Both be good and necessarie; but the gospel more comfortable, and the law feareful. Feare maketh a man many tymes to flie from ill, but love maketh him willingly to do good. Solomon saith, *love is as strong as deathe*; so nothing is too hard or painful for him that loveth, but he will adventure at all perils until he get the thing that he loveth. St. Paul saith, *who shall separate us from the love of Christ Jesus? shall trouble, anguish, persecution, hunger, nakednes, jeopartie or the sword?* If thou wouldest have a man earnest in any thing, rather draw him to it by love, then draw him to it by feare: bring him once to love it earnestly, and nothing shall make him afraid to stand to it manfully. Feare maketh men colde, discourageth them, and many tymes turneth them to hatred. That preacher therefore which will winne most unto God shal rather doe it by gentlenes, then by sharpnes, by promise then by threatnings, by the gospel then by the law, by love then by feare: though the law must be enterlaced to throw downe the malice of man's hart; the flesh must be bridled by feare, and the spirit comforted with loving kindnes promised. Nehemiah useth both the Law and the Gospel to persuade them withal.'

Now my hand is in, I cannot forbear copying out another passage from this Godly Exposition: It is where he is speaking of the malice and opposition of Sanballat and Tobias to the patriotic and pious work.—He thus describes

ENVY.

'There cannot be a greater griefe to an ill man then to see a good man doe well. When there was a question moved before King Frederic among his Phisitians, what was best to make the sight cleare, and some said fennel, some Saladine, some glasse, some other things, as they thought good; Actius Syncerus a noble man standing by said, he thought *Envie* was the best: when every man either laughed or marveilled at his saying, he yealded a reason and said: Envie maketh any thing that she seeth to appear better then it is: for the Envious man thinketh another man's corn better then his owne, and another man's cow to give more milke, and the least good thing, that a good man hath, seemeth great in his eye, that cannot see other thrive, and espieth diligentlie with great griefe the smallest things the good man doth [illegible] when every smale thing shall be best espied.

Envy is worse than any poyson of other beasts. The snake, the adder, the toad have deadlie poyson in them, wherewith they hurte others, and yet it hurteth not themselves: but *Envie* is so poysonful a thing, that it killeth him that hath it first; and hurteth not other; for he fretteth with himself, he fumes, he pynes away to see others doe well: he eateth not, nor sleepeth quietlie, nor can be merie, until he see some mischiefe fall on the good man: and as the canker eateth and consumeth hard yron and brasse, so malicious Envie with fretting consumeth out Envious stomachs.'

One more Extract—it may be good for preachers and commentators.

'And although many doubt who this Artaxerxes was, I take it certainly to be him, that was called *Longimanus*, long hand, because one hand was longer than the other: as Edward the first was called *Long-shanks*, because of his long leggs. I love not to fill up books with moving doubts unto the unlearned, for whose cause speciallie I write: and namely such doubts as be harder in *searching* then profitable in *understanding*. The learneder sorte, that list to trie their wits, may search many men's writings, and see divers opinions, but a most apparent truth simply tolde is best for the unlearned.'

If you think these extracts of sufficient importance, I should be glad to see them inserted in your excellent paper.

Respectfully yours, J. F.

CHURCH REFORM BILL.

We, in common with nine-tenths of the reasoning portion of the community, have been much disappointed with the measure introduced by his Majesty's Ministers, and dignified with the name of a Bill for the Reform of the Church. It is founded on the recommendation of the Church Commissioners, of which body the Archbishops and Bishops are leading members, and sufficiently betrays its parentage by the nature of its enactments. It gives the smallest modicum of amendment, under the name of reform that can be well imagined. It provides means for the dignitaries of the Church still to roll in their carriages, indulge in all the pomp and splendor of the world, and wallow in every luxury which wealth can command, and leaves the really deserving and working clergy pretty nearly where it found them, to vegetate on wages less than those earned by a common day laborer, and to consider themselves in the words of the poet,

'As passing rich with forty pounds a year.'

The abuse to be amended, and the remedy which this bill applies, are as like each other as two peas, as undistinguishable for any practical purpose as the Siamese twins. The great and admitted abuse of the Church was, that while its dignitaries, who are, comparatively the drones of the hive, were in the enjoyment of enormous incomes, the great body of the clergy, who may be considered as the working bees, were left to struggle with poverty and privation, in every shape, on salaries miserably deficient for men of respectability and education,—hardly enough, indeed, in very many instances, to keep body and soul together. It is well known that Mother Church has at disposal, funds amply sufficient to provide a competence for all her children, and, at the same time, maintain, in all her befitting dignity, the more fortunate and more elevated of her members, and the public voice has long called for such an equalization, or, rather, better distribution of her revenues, as shall no longer allow one clergyman to revel in all the luxury of Dives, whilst another, as good as himself, and perhaps a much more estimable and efficient workman in the vineyard, is but too happy, like Lazarus, to pick up the crumbs which fall from his table. It was expected that the commissioners would direct their attention to the accomplishment of this object, at least in some degree; and nothing could have been more natural than such an expectation, if the electoral portion of them had really practised what they preached, and believed that there was any thing more in the scriptural denunciation of the pomps, vanities and luxuries of the world, than a mere theory, good enough to be recommended and enforced with respect to a poor curate, starving with a wife and family on £50 a year, but wholly inapplicable to themselves. What, however, is the result? It is shown in the recommendations of the commissioners, and embodied in the bill introduced by his Majesty's Ministers for the reform—God save the mark!—of the Church. This is what is called reform.

The Archbishop of Canterbury at present receives an annual income of £18,090. Of this he is willing to give up £3,090 and to be content in future with only £15,000 per annum, being no more than twice the salary of the Master of the Rolls, three times that of the judge of the land, and eighteen times that of the Roman Catholic Archbishop of Paris, who receives only £800 a year. His brother commissioners, kind souls, applaud this astounding instance of archiepiscopal moderation, recommend its adoption, and his Majesty's Ministers act upon the recommendation. In like manner the Archbishop of York gives up £270 out of 10,270; the Bishop of London 3,890 out of 13,800; the Bishop of Winchester 3,370 out of 10,370; the Bishop of Ely 3,900 out of 9,400; the Bishop of Worcester 1,500 out of 6,500; the Bishop of Bath and Wells 500 out of 5,500. The only reduction of any comparative moment is that in the income of the Bishop of Durham, and even he retains £8,000 out of 19,480.

By the proposed plans the incomes of nine sees are reduced from £102,860 to £70,700; and the whole of the balance, with the exception of £19,040, is to be applied to the augmentation of twelve other sees, and the creation of two new ones, the lowest salary to a Bishop being £4,500 per annum. Five prelates will thus receive £51,000 per annum amongst them, whilst the twenty-six members of the Episcopal Bench will pocket £148,400. According to the returns furnished by the commissioners themselves, there are two hundred and ninety [illegible] of living, with incomes ranging from £10 to under £60 a year, not averaging £50, whilst there are 1629 with from £50 to £100; the yearly income of the whole 2026 not averaging £70. Taking them at that sum, the gross amount paid to 2026 clergymen will be just £131,820, or £6,580 less than is to be paid to twenty-six bishops. According to the gross average, therefore, one bishop is equivalent to about eighty simple clergymen, while of the poorer sort the Archbishop of Canterbury himself is worth three hundred on the most moderate computation. Lord John Russell, in introducing the measure into the House of Commons, took occasion to laud the Archbishop of Canterbury as having 'shown every disposition to consult public opinion where he thought it just and reasonable.' His Lordship must either have been quizzing the Primate, or we must take his Grace's clutching £15,000 per annum as a tribute to popular opinion.

It is worse than mockery to dignify such a plan as this with the name of reform. The safety of the Church itself requires a more equitable division of its revenues; and this can only be taken as an instalment of reform—as the beginning of a measure to render the payment of the clergy in some degree commensurate with the quantity of work to be performed,—as the insertion of the point of the wedge, which will lead to a complete revision of our whole system of ecclesiastical polity, at least so far as relates to temporal concerns.

Liverpool Mercury.

[From the Correspondence of the [New Haven] Relgious Intelligencer.]

RELIGION OF SWITZERLAND.

Of the 22 Cantons now composing the Helvetic confederacy, nine, viz: Zurich, Berne, Basle, Scaffhausen, St Gall, Aargau, Vaud, Neufchatel, and Geneva are Protestant: nine, viz. Lucerne, Uri, Schwytz, Unterwalden, Zug, Friburg, Soleure, Tessin and Valais are Roman Catholic; and in four, both religions are professed. Of the whole population, three fifths are Protestants. Of the Catholic Cantons, six have democratic constitutions. The monarchical and some of the most aristocratic Cantons are Protestant. The reasons of this continuance of the Catholic faith among some of the most liberal and independent Cantons are to be found in the attractiveness of its forms and rites and sensuous worship to a people of a pastoral life, as are most of the inhabitants of the Forest Cantons; in the sacredness which the ancient intimate union of their struggles for independence with religious observances has thrown around this religion of their independence; in their general hostility to change; in the bending and complying nature of this religion, which suited itself to the habits and customs of this pastoral people, and became interwoven with all their ancient usages and manners; and in the exemption of these Cantons from those exactions and impositions in the shape of indulgencies, and other papal dominations, which first induced the other Cantons to throw off the Romish yoke. Their political connections with foreign powers also tended to strengthen their attachment to their old faith, and the less extensive progress which knowledge has made in these pastoral regions furnishes another reason for this at first surprising fact. In many of the Catholic Cantons, it is deserving of remark, however, that there exists a great freedom from the superstitions, bigotry and ignorance, with which, almost universally, that religion is found associated. The Bible is generally diffused and read; less importance is attached to the rites of the church, and more correct notions are prevalent respecting the propriety of using pictures and images in Christian worship, of addressing prayers to saints and to the virgin, the authority and power of the church; and doubtless, there may be found much genuine piety in them. Still, in other parts, that bane of liberty, knowledge, and true piety is spreading its sore evils; and superstition, indolence, vice, ignorance and beggary are the palpable developments of its baleful influence.

FOR THE REGISTER AND OBSERVER.

THE CAUSE OF PEACE DESERVES ATTENTION —No. 1.

The cause of peace, as a distinct department of benevolence and reform, is not duly regarded by the Christian community. We rejoice in the growing attention paid to this subject; but we will state a few reasons to show, that it demands, especially from Christians, tenfold more than it is even now receiving.

1. *Its nature as a matter of moral obligation.* It is a question that concerns subjects and rulers, individuals and nations, involving their duty to themselves, to one another, and to God. To him they are all responsible; and one day will he call the warrior and the statesman, the monarch and the peasant, male and female, to a strict account for the part they take in the wholesale butchery of his creatures. It is a question of awful and universal concern. Not one of us can avoid taking sides; and it is high time for every man to determine what stand God requires him to take. We may never be summoned to the field of battle; but we shall be tempted, in one way or another, to encourage the custom of war. This we may do by the votes we cast, the measures we support, or the principles we advocate, whether in religion, morals, or politics. Neutral we cannot be; and, if responsible to the Judge of all for whatever influence we exert here, we are solemnly bound to examine this great question of duty to God and man.

2. *Its peculiar importance.* It involves the duty, rights and interests of all mankind. There is not on this side of eternity another topic of vaster magnitude. It is big with the weal or woe, temporal and eternal, of unborn myriads. Had it been at first decided aright, it would have prevented an incalculable amount of sin and misery, saved lives enough to repeople many a world like our own, and stayed torrents of blood sufficient to crimson the surface of the whole globe.

3. *Extent of its connexions and bearings.* It pervades the world, and touches all its main springs of duty and interest. It infuses more or less of its influence into nearly every thing that concerns mankind in time or eternity. It affects agriculture and manufactures, commerce and the arts, literature and science, liberty, morals, and religion; the forms of government, the institutions of society, the character of every people; social order, domestic happiness, and the prosperity, political, moral, and religious, of all nations. Shall such a subject be neglected?

4. *Circumstances of the age.* A crisis is approaching which calls upon us to decide this great question. The state of civilized, nominally Christian, nations; the commercial and literary intercourse between different parts of the globe; the growth of manufactures and the arts; the progress of knowledge, and the rise of popular governments; the various efforts to diffuse Christianity over the whole earth; the creation of numerous interests, feelings, and habits, that shrink from war as their deadliest foe;—these and many other circumstances demand a general and earnest consideration of a subject so essential to the great aims and enterprises of the age.

5. *Necessity of increased attention.* Wars, we know, must cease, for God has promised it; but how? Not by supernatural interpositions of Providence—not by the agency of special messengers from heaven—not by miracle or magic—not by any sudden or unaccountable change in human nature; but by the right use of those means which God has appointed to hush a warring world into perfect and perpetual peace.

How then shall we be roused to the use of such means? We must thoroughly examine the subject. This is the first step; and without it, nothing will ever be done or attempted to any purpose. We must consider well the claims of this cause. We must look in detail at the guilt and evils of war. We must strip it of all disguises, and see its own horrid form and features. We must fill our minds with the subject, and thus acquire an interest sufficient to make us to do all that is requisite on our part to abolish war in every Christian country.

6. *Present prospects of the cause.* We cannot now dwell upon these; but we can truly say, and it may well suffice to say, that the cause of peace has never, since the age of primitive Christianity, been in a condition so prosperous. A variety of circumstances are conspiring to render its prospects peculiarly auspicious, calling aloud on all the friends of God and man to lend a willing ear, and give a hearty response to its claims.

Can the disciples of the Prince of Peace refuse to examine such a subject at such a time? Have they not already slumbered over it fifteen hundred years too long? If they still cling to their slumbers, will their final Judge hold them guiltless?

FRIEND OF PEACE.

[From the Daily Advertiser.]

JUVENILE DELINQUENTS.

Our city is literaly overrun with them. We have borne with it long, in anticipation of a reform. But the evil increases daily, and is now truly alarming.—Boys of all ages are constantly to be seen about our wharves, in the market places, at shop windows and at rail road depots—stealing nuts, apples, &c., from shop doors and fruit from carts—pitching coppers in the streets, and cursing and wrangling on the common—and on Sundays seeking for amusement abroad, or interrupting the devotions of the pious at home. It is not, however, of the *idleness* merely of these boys that I complain. It is not that they are advancing to manhood ignorant of those arts and employments which alone can enable them to earn an honorable and competent subsistence. It is not that they are deprived of all that manliness of character, and strength of muscle, which daily labor and steady habits would confer.—It is not that their minds are neglected—the expansion and culture of which would bestow upon the man inestimable heritage—respectability, honor and happiness. It is not that their earthly prospect is one of destitution and beggary, and their destiny the almshouse. These evils will indeed all follow as natural consequences of early idleness and neglect, even under the most favorable circumstances. Idleness! herein is the *misfortune*,—they are not idle.—They cannot be idle. The mind is is never idle. If not occupied with good thoughts, it will be with evil ones. It is of this we complain, and we think justly. We complain that hundreds of unprotected and unfortunate children—children not wanting in moral sense and the foundation of a noble superstructure—possessed of affections and sympathies capable of being eminently and usefully developed—that these children should be allowed to run riot in every species of crime, to give loose to their worst passions, to become adepts in felony and convicts in our prisons—That their earthly prospects should be blasted, and their hopes for eternity be shrouded in darkness and uncertainty—That thousands whom no man can number, should be ruined by the pestilential influence of their example—That the gray hairs of many a fond and doating parent should be brought with sorrow to the grave—That these unhappy boys should be scouted from the companionship of the industrious and the virtuous, and suffered to add crime to crime, till they become vagrants or felons, and are disgraced and ruined for life. These are considerations, sufficient, we should suppose, to rouse every philanthropist, every one who regards the well being and the happiness of his race, to do what he can to rescue them from degradation and infamy. The mind of a youthful derelict is tender. His habits and propensities are scarcely formed—certainly not confirmed. A separation from vicious associates and evil influences—a salutary discipline, for a few months, which shall teach him that laws do exist, and that it is wiser and happier to keep than to violate them—a system of instruction which at the same time that it fits him for a profitable intercourse with mankind, shall introduce a new current of thoughts, and shall elevate and expand the mind;—these will do the work—will save the child from infamy and idleness, and prepare him for some respectable and useful occupation; and thus by a few months protection, there is saved to the City or State, the expence of his maintenance for his whole life.

It is not universally known perhaps that there exists in our City an institution for this express purpose.—The House of Reformation at South Boston, established in the year 1826, under the auspices of the Hon. Josiah Quincy, then Mayor of the City, is an institution solely appropriated to the Employment and Reformation of Children. Here they are excluded from the society of old offenders, are subjected to wholesome restraint, receive daily religious and intellectual instruction, and acquire habits of industry and a love of labor which they will never lose. No one can doubt the value and importance of such an institution—and every one acquainted with the temper and disposition of such children must respond to the following encomium of the late Gov. Clinton of New York: 'The best Penitentiary institution which has ever been devised by the wit and established by the beneficence of man, is, in all probability, the house of refuge for the reformation of juvenile delinquents. It takes cognizance of vice in its embryo state, and redeems from ruin, and sends forth for usefulness, those depraved and unfortunate youth, who are sometimes in a derelict state, sometimes without subsistence, and at all times without friends to guide them in the paths of virtue. I cannot recommend its further encouragement in language too emphatic.'

For some reason, however, our House of Reformation fails accomplishing the purposes of its establishment. Though our city is overrun with boys and girls of abandoned character, and though the Mayor, as I am informed, has the names of nearly fifty reported to him by constables, as vagabonds and thieves—yet comparatively few—I may say, scarcely any—are committed to the institution expressly provided for them, and for the accommodation of which a building is now erecting at an expense of thirty or forty thousand dollars! Why let me ask is it suffered thus to be? Why is not the institution converted to the use contemplated by its benevolent founders? Why is it not filled with those very boys and girls whose unfortunate condition every one commisserates? Why do the justices of our courts connive at crime by discharging the delinquents or inflicting a small fine, rather than place them under the paternal influences of this institution, where they may be taught to appreciate the advantages of a conscientious adherence to the precepts and practices of morality and religion? Why is it that since the first day of January last there have been committed scarcely a dozen boys? Our citizens will hardly believe that these things are so. But there is no denying it. We complain of the ever-increasing annoyance of vicious boys—and wonder that they are not placed in the House of Reformation—and then quiet ourselves with the persuasion that the House is overflowing with them already. But what is the fact? There are little upwards of *fifty* boys in the institution, a large number of whom would readily be disposed of were others sent to supply their places.

I ask, therefore, is it not the duty of Magistrates, instead of dismissing these youthful derelicts to prey on the community—or what is worse, sending them to the House of Correction to be introduced to the society of initiated felons, whose companionship they will ever after

et:—is it not their duty to commit them to fostering care of this excellent institution—the gurdianship of those highly esteemed and efatigable gentlemen who direct and govern ? By pursuing a course like this the House of Reformation will become what it ought to be —a thoroughfare for the unfortunate—a sort of receiving ship to rescue children from moral contagion—to purify them within and without—and as soon as possible send them forth into honorable service. The new building will soon be prepared for their reception—and we do hope that when its doors shall be opened, the community in general and the Magistrates in particular, will appreciate its value—and that it will become *in fact* as well as in *theory* a refuge for the friendless and unfortunate and a House of Reformation. A BOSTONIAN.

TEMPERANCE.

Extract from 'Remarks on the effects of Wine and other Diffusible stimulants on the Human System, especially in the Young and Studious, by Dr Daniel Oliver. Published in the N. H. *Temperance Herald.*

The great evil of drinking wine or other diffusible stimulants, particularly to the young, is not so much in its immediate effects on health, as in the danger of creating an artificial thirst for wine or other stimulants, that is, a thirst which is not expressive of any real want of constitution, but on the contrary, is the most decisive proof that the want does not exist. The stronger the craving for the stimulus under these circumstances, the more certain we may be, not merely that it is not needed, but that it will do positive mischief, and the more carefully it should be withheld. The very existence of the desire is a signal that the stimulant has already made an inroad on the constitution. The strong and almost irresistible craving which is thus frequently created, is a sort of frenzy of the constitution, which may be compared to that of animals rescued from a burning building, who terrified, scorched and blinded by the fire and smoke, rush back madly into the flames and perish. The constitution testifies falsely under such circumstances. Its healthy instincts are perverted, its morals, if I may so say, are corrupted, and we not only lose the benefit of its natural, uncorrupted evidence, but we shall infallibly be deceived, if we give credit to its testimony. Let every young man then beware, that he does not acquire a love for wine; for if he should, he may be assured, that his constitution has received a wound, which in its consequences may be fatal. It is true that his health may not have sensibly suffered; but the healthy relations of his system have been deranged, and the harmony between its desires and its wants (one of the most infallible signs of a sound constitution) destroyed; and as in a great majority of cases, mankind will listen to the urgent language of their feelings, rather than to abstract considerations in what concerns their animal wants, a foundation is laid in the loss of this natural relation for the ruin of thousands. Scarcely any more fruitful source of ruin exists among the human race, than the loss of the correspondence and harmony established by nature between the wants and the real necessities of the system, and its feelings and language. To what are the animal excesses which are annually plunging tens of thousands of mankind into destruction, owing, but to the creation of artificial wants, or in other words, to indulgence, to which in the first instance there is no temptation on the part of the constitution; but the unavoidable effect of which is, to educate the sonstitution to speak a language at variance with its real wants, and thus to create temptations, which it is always found impossible to resist. It is the force of these imperious wants that corrupts the moral principle, and draws innumerable victims into every variety of crime, in order to provide means for their gratification. And from the very laws of the human constitution the evil is necessarily progressive, 'tis constantly on the increase; because while natural desires are allayed by their appropriate means of gratification, artificial ones are always strengthened, and become more imperious by indulgence. Perhaps few cautions more important to a young man could be given *him*, than carefully to guard against the formation of artificial wants. But to do this effectually, he should crush them in the egg; he should carefully destroy the seeds of them, or at least, avoid all the circumstances which would promote their germination.

These considerations it is hoped may serve to point out some of the evils consequent upon the practice of drinking wine and other intoxicating liquors, especially in young people, a practice irrational as it is injurious, because there is no temptation to it on the part of the constitution. A healthy young man no more needs wine than a high spirited horse needs the whip or the spur. Let us not be in haste. We shall all get to the end of the journey soon enough, without goading our constitutions to efforts, which may bring us there sooner than we wish. It will afford us no consolation at that hour, whenever it shall come, that we have anticipated the intimations of nature.

FOR THE REGISTER AND OBSERVER.

DR. TUCKERMAN.

During Dr Tuckerman's visit to England he was present at many of the Anniversaries and other religious meetings of liberal Christians, and was frequently called upon to take part in the exercises and discussions. In the London Unitarian Chronicle lately received, I find sketches of the speeches he made at different places, which it would be gratifying to his friends and all the friends of truth to see in the columns of the Register. With this view I send you the number of the Chronicle containing his remarks made at the Anniversary of the British and Foreign Unitarian Association. They were suggested by a resolution offered to separate the City Mission from the Association, a point on which there was some difference of opinion.

'The Rev. Dr Tuckerman in seconding the resolution, said that he felt himself in an awkward position, in supporting a measure to which objections had been raised by his friend Mr Martineau. He felt, however, that safe as the ministry for the poor may be, and without doubt would be, in the charge of the Association which originated, and has sustained it, he yet believed, that if taken into the charge of congregations, it would entwine itself more strongly with their affections, and thus obtain a considerably increased efficiency. He wished this service to be regarded as a recognized part of the administration of our religion; and he thought that by the adoption of the resolution, more effectual measures might be taken to give it extension and permanency. It is a ministry which appeals to the community for a direct and active interest in its maintenance and success; and just sentiments of its objects could not fail to secure this interest for it. It was a ministry of love, a ministry of truth, a ministry which he had long considered to be an integral part of the machinery for the administration of Christianity. Look to the constitution of the Churches. Would they receive the poor? Could they receive them? Could the poor be brought to enter them? How was religion administered in our churches? Was it not administered so as to suit those only who were more intellectual, refined, and advanced in civilization; whilst the poor and ignorant, who were most in want of it, received very little religious teaching? There was not a city in Christendom one-third of whose population was not without the reach of its Christian teachers—and in this, the greatest city of Christendom, there were probably 500,000 souls without the means of obtaining religious instruction. But, again, the mass of our fellow-creatures were in the condition of those described by the venerable apostle of Spitalfields, that man whom Jesus would have loved, in a state of misery, destitution, and crime, which overwhelmed one with grief, and with surprise at the security in which we lived. But when he spoke thus of the wretchedness and misery of these unfortunate people, when he spoke of their immorality and criminality, he would point out to them the circumstances which almost compelled them to crime, and he would ask if a serious responsibility did not lie on those who, having the means of improvement and instruction in their power, did not employ those means on objects such as these. All the civilized world were now employed in considering the best means of providing for their poor; not because they had a greater number of poor now than formerly, but because the poor knew something of human rights—because they had learned to speak of those rights, and because, as the belief in the existence of human rights grew stronger, there grew a corresponding feeling and conviction of the existence of human duties. He had often been asked what encouragement there was to this Ministry and what good effect it had produced. He could speak of its advantages from the observations of many years. In his native city, containing a population of 70,000, there were eight ministers to the poor—and there he could show those who were once living in the most debasing intemperance taught to restrain intemperance—he could show them the indolent excited to industry—those who were reckless and improvident become provident and regardful of character—and he could tell them of multitudes of the young, who would have fallen in to crime, and have become trespassers on society, had it not been for an institution which rescued them from the danger, and made them useful and honorable members of society. (Applause.) When, too, he was asked what had been done, he would point to a large class of the industrious population, amongst whom he had found examples of high moral excellence which he could not expect to be surpassed by the highest classes in society. When asked what they had done to be grateful for, he would reply that he had seen devotedness to God, and fidelity to man—the most honorable—follow and illustrate the progress of Christianity in every station of society. The reason why religion did not exert greater influence amongst the rich and poor, was not that the principles of religion were insufficient to form the character of believers, but because there existed a widely spread scepticism as to the practicability of its precepts, and the attainableness of its objects. How often did they hear the Christian character beautifully portrayed in the pulpit, and what effect did it produce? Why we go away only to admire, because we believe it to be a character not to be attained. And had Christianity then the principles and objects beyond the grasp of the human mind? Certainly not; and it was incumbent on all its ministers to show by their example that its precepts were to be practised, and its objects to be attained. He would not detain them much longer at that late hour. He owed much, very much, to England, and though he could not repay, he would gratefully acknowledge the debt. From his earliest childhood he derived instruction from our poets, our historians, and our essayists. In 1810 he came into this country broken down by illness, and here it was his privilege to take a new start in life. And now again he should carry back with him a heart deeply imbued with the kindness which he had experienced here on every hand. He sympathized with the deepest interest in all our exertions for civil and religious freedom; nor had he language to express how he honored us for that greatest of our national acts; that act in comparison with which the splendor of all our victories by land and sea faded into insignificance—the act for the emancipation of the negro slaves. (Loud cheers.) Would to God our noble example would extend itself, and be followed till slavery no longer existed amongst men. Doubtless it would promote the cause of emancipation in his own country, and God grant that the only rivalry between England and America might be in measures for the advancement of human virtue, knowledge, and happiness. That man was an enemy to his race who would sever the bond of union between two countries having one common ancestry, religion, and languge, and to so great an extent, common laws and pecuniary interests. (Hear.) For America the land of his nativity, he felt the reverence and love due to the mother at whose bosom he was nurtured; whilst for England the mother of his mother—venerable in years, but glorious in strength—he felt all the affection due to so near a relationship. It would be his prayer that she might enjoy the hapiness of raising her poor, and indeed every class, to the dignity of true Christians. He knew no greater good—might it be ours, and forever. (Great applause.)'

FOR THE REGISTER AND OBSERVER.

MINISTRY AT LARGE. NO. 9.

I have already finished my account of the influence exerted by this Ministry upon the POOR. And, as I glance back over what has been said, there arises in my mind a painful sense of the *inadequacy* of the representation,—and of the danger there is that many persons will do the subject a practical injustice on account of the injustice and faintness of my descriptions. I would, however, pray such to remember that the very *nature* of the work makes it absolutely impossible to set forth its whole *truth* in *words*. The architect can disclose to the eye every exquisite arrangement of his edifice, and the mechanist open each secret spring and power of his engine. But the spiritual builder has no such advantage. The materials and the results of his action are, for the most part, invisible. He can tell ages and numbers, diseases and cures, the scenes of vice and the places of reformation,—but, as regards the real vitality of his work, he feels that, in giving all his statistics, he is but speaking a *dead language*. And he knows that, from all the more thrilling scenes in which he is placed, from all the stronger spiritual experiences he is engaged in exciting and sustaining, all language, *living or dead*, must fall back in despair. I know that every faithful minister in our regular congregations, if nobody else, will feel the force of this apology for my not having given a stronger account of our work among the Poor. And I do not see why all should not feel it who are at all alive to any of the spiritual relations of our common humanity. What faithful husband, for instance, would feel able to show the world the full beauty of that spiritual creation he has wrought out in the soul of his wife, or the entire loveliness of the images which, from qualities in her heart, are minored in his own breast?

And another reason, why I have been unable to present the portrait of our work full and lifelike, is that I have been obliged to confine myself to the two formal modes in which the Ministry puts forth its strength,—Visiting and Preaching. These are, indeed, the great modes, and include, in one sense, all the rest. But, as every one must be aware, who knows the real experience of human life in any of its departments, there are thousands of indirect modes of influence, which are suggested by emergencies, which supersede all customary rules, though of course they are consistent with, and commanded by, the great laws of spiritual effort, and which act with vastly more efficiency in particular cases than the long-used, worn, styles of procedure. These if they exist, must appear somewhat of course in the notices published of our ministrations, and aid in giving them what life they possess:—but it would be an endless task to present them in full. Yet their omission manifestly weakens the testimony that might fairly be brought to show the goodness of our work.

And there is yet a third reason for the feebleness with which the idea of the Ministry has, in these communications, been conveyed. I have considered its influence entirely in the *spiritual* point of view,—and very little in the *social* point of view. I have considered its effect upon the Poor as immortal beings, and not as a portion of the body politic. Nor is it without a valid reason, that this course has been pursued,—inasmuch as any creature's relation to his eternal, individual fate, is infinitely more momentous than his relation to the present structure of society. Still, some may think the omission of the bearing of the Ministry on this last point is a serious defect. And I have not the smallest doubt that a full discussion of the topic would have given to very many a far higher and more controlling idea in their own minds of the work we are accomplishing. And I must acknowledge my own conviction of the *absolute* importance of this point, though, *compared* with the other, it sinks into inferiority. Nor has its investigation been hitherto avoided from any fear that it would present any unfavorable evidence as to the results which the Ministry is bringing about. On the contrary it would but fill higher the mass of evidence for the rich benefits of this Ministry, and would present commanding arguments to many minds not easily otherwise touched.

I have been giving reasons and apologies for the weakness of the account I have presented of the influence exerted by the Ministry at Large upon the POOR. And some, I have full faith, will think me justified in so doing. Yet, —such are the contradictions of this jarring world,—no doubt others will wonder that I should venture upon such a course of remark, and will think a course of remark directly opposite would have been more becoming. They imagine that the accounts given are faulty, because of *exaggeration*, and not because of weak and inadequate statements. Their perpetual complaint, as their eye has run over the cases, has been of *extravagance* and *excess*, rather than of a too *cautious* sobriety. And it may be really puzzling to them that the *confession* of sin should run so counter to their prepared accusation.

I freely admit, nay, I expressly maintain, that the importance of perfect truth upon all subjects cannot be too much insisted on. The attainment, in all things, of the truth is an object second only in importauce to the right spiritual application of the truth already possessed. Thus admitting and maintaining its importance, I should hope to be never knowingly guilty of its violation. But it is no more important for one man to tell the truth calmly, than for another to inquire calmly and unexcitedly whether the truth has been told. And, after all, is truth always such a 'sober-suited matron,'—walking with even pace, pale cheek, unkindled eye, and uttering all her words, with feeble breath, in one long-drawn monotone? Does she never quicken her pace, and brighten her cheek, and send forth flashes from her eye, —and lift up her voice like a trumpet? Alas,—for that man's life and hope before whom she has never stood in such an aspect! The fact is, this talk about high-coloring has, with many, got to be an actual cant. And pray, are there no *high colors* in nature as well as *faint* ones? May not high colors sometimes be true and faint ones sometimes false? May one not fall *below* the truth, as well as go *beyond* it? Is truth such a weak small thing that every soul can at once embrace it in its full proportions? Must we not all expand our minds to embrace it more fully, and present it more largely and persuasively to our brethren? Shall any of us *dare* to take off its edge, because it is sharp, and crumble down its prominence, because it is bold and piercing?

Still, I agree there is a danger on the other hand, of the kind we are warned against. But it is the danger of *turning aside* from the truth into the world of imagination rather than of *exaggerating* its extent and importance. When actually in *the sphere* of reality, we can hardly look too far ahead or gaze too wide around. Let us, then, be careful, in all our own statements, and all our criticisms upon the statements of others, to keep *within this sphere*.

Having finished, for the present, the account of the influence exerted by the Ministry at Large upon the POOR, I proceed, according to the plan laid down in the second article, to consider its influence upon the RICH. This subject will occupy the remainder of the present, and the whole of the succeeding, communication. It really demands, and, I trust, may, in some way receive, a much fuller discussion. I feel my own acquaintance with it to be, as yet, very imperfect. What I shall say I would neither put, nor have received, in the way of bold assertion. I will here give some preliminary hints, reserving for the next Number a more systematic exposition.

Do not the Rich, then, as a class, *need* some such influence as that of this Ministry? And I may properly premise here, that, in speaking, in this or any other connection, of the influence of the Ministry at Large, I do not speak simply of the *persons* actually in this Ministry. I speak also of any who have been in it before,—and I speak moreover of those who may be reasonably expected to discharge its duties, and convey its mercies, in future. I speak of it in its *idea*,—its true full idea,—admitting that a particular person may, in a particular thing, act unworthily of this idea. Where it had its birth, who has nourished its tender growth, who has dressed it in richer hues, or enlarged it into nobler proportions, is not to the present purpose. Looking at the idea itself, and referring it to God, the great Giver, I will speak out in free proud joy. I will confidently ask, if the RICH do not need its influence, if they have not deep inward interest in its fair developement,—its perfect incarnation.

Every class has its dangerous tendencies and its besetting sins. The Rich are apt, in their abundant prosperity, to neglect the poor and humble, to be blind to the dignity and hope of universal humanity, and fix their own souls on the interests of the outward and temporal. This must be allowed. And yet, I by no means sympathize with the strain of remark upon the Rich, sometimes adopted, and which is becoming more familiar to our ears;—as if the world's great sins lay always at their door,—or as if they were bound by their favorable circumstances to a peculiar Virtue and Purity.

It has often been said, and truly, that extreme poverty is the cause or occasion of guilt. This is the sentiment of De Gerando. And it is well expressed in the Introduction to his work. 'Great poverty, it will readily be admitted by all who know any thing of it, is not, indeed, a small trial. It is a cause even of a great amount of *vice and of crime*.' This is most true. But is it not equally true, I would ask, on the other hand, that *great wealth* is frequently the *cause or occasion of vice and crime*? Is not its tendency in this direction as strong, and as much originating without voluntary wrong-doing in one's own soul, as the tendency of oppressive want? And does it not require equal moral courage successfully to resist it.

I make these remarks in the persuasion that injustice has sometimes been done to the Rich, and from the conviction that their situation is, no more than that of the Poor, entirely favorable to the growth of the spiritual nature, or altogether without obstacles to that growth. They do not live free from gross material incumbrances any more than the Poor. But, like the Poor, they are placed in the midst of the *Mechanical* and the *Circumstantial*. Their worldly condition is, in some respects, favorable to virtue, in other respects adverse to it. So is that of the Poor. And the Rich man, no more than the Poor man, can reach great spirituality of character without strong and sustained resistance to sore temptations. If these things be so, I ask, in the first place, if the Rich, as well as the Poor, do not need to feel such an influence as that of the Ministry at Large?

But, if these things be so, I ask, also, in the second place, if a portion of the Rich are not already placed in the light of men deserving the hearty thanks of all the true lovers of humanity? For whence has sprung this Ministry at Large? Is it not from the Rich? Is not the Ministry itself, in great measure, *their own good deed*? Count its benefactors,—yes, its *best* benefactors, and you will answer, it is in truth *the living seed* of those who, rich in gold, have been rich also in good works. And, as an outwark kindness strengthens the principle of love in the soul, shall not their blessed performance act back upon their hearts to confirm and increase the noble disposition that has already done so much? And shall not those, who have learned so pure a love, by their holy zeal extend it to hearts in which it has not yet begun to burn? He, who, twenty years ago, should have predicted that Boston soil would now hold up two such buildings as the Chapels in Warren Street and Pitts' Street, would have prophesied to the winds. And those Chapels, while they are noble monuments to the honor of those who have built them for the human soul, in a clear vision of its nature and wants, stand a silent reproach to any man, who will not acknowledge the generosity to which they testify.

Nay,—it is not those alone, that have given aid in this way, of whom I speak, when I say that the Ministry at Large is, in great measure, a living deed of the Rich. There are those, and not a few, from the Rich, actually engaged in this Ministry, and making a part of it. The young, the bright and beautiful, *from the Rich*, are continually going to the poor widow and the destitute child with pure hands full of blessings. They are weaving, *though the sound of the loom is not heard*, the strong silken bonds that shall, at length, unite all men in one family of little children living in the smile of their great Parent. The world knows them not, nor praises them with its lips,—It will feel their power and praise them with its character and joy ages hence. And what praise, even now, could be more touching than the swift ascent to God of their names in many a comforted, blest spirit's Prayer! What *reward* so rich as the answer from heaven to that Prayer!

SPECTATOR.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 10, 1836.

THE SLAVE CASE.

We perceive that a diversity of opinion has been expressed in the public prints respecting the decision of the Supreme Court of Massachusetts in the slave case recently brought before the court, a statement of which may be found in one of our columns. Some of those who acquiesce in the decision, and truly respect the opinion of the Court, have in the extreme of their courtesy to our Southern brethren suggested the expediency of a legislative act, in Massachusetts, to secure to the gentlemen of the South the possession of their slaves, when traveling or residing among us, lest they should be subject to inconvenience and loss from visiting this abode of the descendants of the pilgrims or be altogether precluded from it. We can hardly make up our minds to treat such a suggestion with any gravity. We should surely become the laughing stock, and justly too, of the South, if, having abolished Slavery more than half a century ago, we should in a covert way set about introducing it anew within our borders. What would a Carolinian say to such courtly legislation, who, on his own soil, would kidnap and enslave if it so pleased him, a free colored man from the North, as readily as he would cause a wild beast to be shot or caged, and this under the protection of law.

To say no more of the expediency of such legislation, we do not believe in the right. If a stranger comes among us, he must take our laws as he finds them; he is not to expect a special provision of government for his convenience. Our friends at the South have, politically speaking, a right of property in their slaves at home; but we deny that the laws either of God or man can here sanction such a relation. If it can be so for a moment it may be so for an indefinite time, to say nothing of the indefinite number of slaves; and we may come to have our slave plantations in Massachusetts Bay, from seed time to harvest, and the masters and their slaves may migrate again, when the chilling frost arrives, to their genial clime; or they may perchance choose instead, at some time, to provide coverts *here* against the wintry storm and tempest.

If our northern people should steal from the owners this sort of property, where and where alone it can exist by any political right, let them be punished for the offence. If this kind of property becomes fugitive (not by the same figure of speech as that applied to riches, which 'take to themselves wings and fly away,') if the property runs away with itself, so to speak, however ludicrous it makes the whole tenor of such property to appear, the owner, so considered, has his remedy even in non-slaveholding States, by the law of the land. But it seems to us a matter demanding sober inquiry, how far such a law is consistent with our free institutions. In regard to the late decision we deem it needless to say more, unless we see it impugned by some specious arguments.

BRADFORD'S NEW TESTAMENT.

We have read the author's *General Introduction* to the New Testament, which embraces the appropriate subjects, his *Preface* to each of the Gospels, some parts of the text, and a considerable portion of the *Notes*. The prefaces explain sufficiently the circumstances peculiar to each of the several books and to their authors; and that to the Gospel by John, in particular, is of a more elaborate character, entering upon the philosophical speculations prevalent when the evangelist wrote, in connection with the various interpretations given to the term *Logos*, the term which Mr. Bradford inserts into the text.

The alterations made in the text are generally, we think, improvements; there may be a few which we should not have made, and we might have made some changes which Mr. Bradford has not.

The Notes are to be judged by the leading object the author had in view. They are not written for scholars who are learned in the original text, though these may often have cause to thank the writer for suggestions. The notes are concise, clear and practical. They furnish results rather than the processes which it is manifest that the writer has gone through in order to obtain them. They do not form a running commentary on the text, nor does the author usually cite authorities on the opposite sides of disputed interpretations. The notes are for the most part explanatory, in the strict sense, such as most readers need and which would bear to be multiplied and enlarged rather than subtracted from or abridged. Such is the general impression that we have received, and we feel it a duty to add that the moral and religious application often given to the truths of the gospel and to circumstances in the teachings and the life of Christ, add a value to the book, which ought not to be overlooked, and which we have no doubt will be highly appreciated by many readers. We hope it will circulate widely, and do much to promote the more diligent reading of the Scriptures, and thus contribute largely to the instruction and improvement of our Christian brethren.

DR. CHANNING'S DISCOURSE.

Of this Discourse, 'delivered at the Dedication of the Unitarian Congregational Church in Newport, R. I.' we were favored with a fuller account, by one of the hearers, than we can give at this time. The occasion, interesting in itself, was peculiarly so from personal and local circumstances connected with it. The familiarity of the preacher with the history and scenery of that his native town, his recollection of the most eminent divines who had ministered there, and his knowledge and observation of the various changes which had taken place in its moral and religious state, afforded topics alike interesting and instructive, of which he happily availed himself, after due attention to the topics suggested by his text. We have marked some extracts the printing of which we are obliged to postpone.

THE FAMILY SCHOOL.

This is the title of a weekly paper proposed to be conducted by Miss Elizabeth Palmer Peabody, and published by Marsh, Capen & Lyon.

Miss Peabody's literary reputation and her fertility as a writer are sufficient commendation of what she here proposes to do. She has formed a plan for her Journal, and this is not the easiest thing in the world. She intends to divide it into departments—I. For Poetry in prose and verse. II. Miscellaneous Literature. III. Morals and Religion. IV. Review or Critical notices of New Publications. We hope that what is so well designed will be carried into effect.

AMERICAN UNITARIAN ASSOCIATION.

We are informed that the Rev. Mr Sewall's Society in Danvers, after hearing an address by the General Secretary, subscribed Ninety Two Dollars to the funds of the Association; that several new members were added to the Auxiliary Association in that place, and that Daniel P. King Esq. one of the subscribers became a life member.

The General Secretary of the Association, we understand, is about to visit the Western States. We hope that he will find intervals between seasons of severe labor, to inform his friends, and the friends of the cause in which he is so successfully engaged, of his movements and of the state of religion in the West, through the columns of the Register.

TEXAS.

It appears from some paragraphs in English papers, that the British Parliament and Press have not been wholly silent spectators of the contest between Texas and Mexico. The *London Patriot* of July 6th contains an article which, though it is very much wanting in discrimination, so far as it imputes to the United States the acts of adventurers and individuals, contains more truth than we could wish, for the honor of our country, that it possessed.

The Patriot speaks as follows:

The British public ought to be made aware of what is going on at present in Texas: of the true cause and the true nature of the contest between the Mexican authorities and the American slave jobbers. None of the daily journals, however, Liberal or Tory, have cared to bring the facts under the notice of their readers.

Texas has long been the Naboth's vineyard of Brother Jonathan. For twenty years or more an anxiety has been manifested to push backward the boundary of the United States territory, of which the Sabine river is the agreed line, so as to include the rich alluvial lands of the Delta of the Colorado, at the head of the Gulf of Mexico. The mere lust of territory, which, in the Americans, seems a national passion, is not, however, the sole cause of this anxiety to appropriate, by fraud or force, what unquestionably belongs to the Mexican territory. There are stronger passions at work, deeper interests at stake. Texas belongs to a Republic which has abolished slavery; the object of the Americans is to convert it into a slaveholding State, not only to make it the field of slave cultivation, and a market for the Maryland Slave-trade, but, by annexing it to the Federal Union, to strengthen in Congress the preponderating influence of the Southern or slaveholding States.

This atrocious project is the real origin and cause of the pretended contest for Texian indepenpedce: a war, on the part of the United States, of unprovoked aggression for the vilest of all purposes.

That we are not speaking too strongly or without evidence, our readers will be convinced, on reading the speech of Mr J. Q. Adams, an Ex-President of the United States, delivered in the House of Representatives in May last, which, we transcribe from the American papers. 'What did we now see in Texas?' he exclaimed. 'Why, Americans fighting for the re-establishment of slavery within that State where it had been abolished. He repeated the question. Did not every man who heard him know, although the House had not seen fit to grant him the documents by which he could establish the fact, that the war raging in Texas is a war for the restoration of slavery where it had been abolished? And you, Sir, your own Goverment has given occasion for a man at the head of the Mexican Government to make war in the cause of human liberty; and he might invade your own territory.'

Mr Adams, it will be seen, proceeded to point out to his reluctant audience what would have been the probable result, had Santa Ana crossed the American border with the [illegible] waxing about him, and proclaiming Mexican liberty to the negroes of Louisiana and Alabama, Missouri and Georgia. But supposing Santa Ana shot or destroyed, did they think that they would be allowed, without further difficulty, to make Texas a territory of the Union? 'There was,' said Mr Adams, 'another country to which the voice of Liberty has a claim quite as powerful as it has here, with this addition—that it extends that feeling of liberty to all races, to all conditions and colors. That country has set you an example within the last two years, of proclaiming freedom to their slaves in the very vicinity of your own country. Ay, that is the country for fanatics, for abolitionists! Before you admit that territory into your Union, you will have to ask the permission of Great Britain.'

This is language which could not but be very unpalatable to the slave jobbers in Congress assembled, with their slaveholding Speaker; but which ought to enlist the feelings of every British philanthropist, every British Christian, in support of the noble-minded men who are standing forward in the United States to resist the torrent of national iniquity. We call upon the country to raise its voice. Trust not to the smooth words and slow movements of Lord Palmerston. It will be seen from our Parliamentary record, that on Thursday night, the subject of what the papers call the Revolt in Texas was mooted in the House of Commons. In answer to the question, whether Government had received any communications relative to the establishment of slavery and the slave-trade in Texas, Lord Palmerston observed that the inhabitants of Texas were in revolt against the Mexican Government, and that, if they succeeded, in such case the laws of Mexico could not be applied. Was this a reply worthy of a British statesman? Mr Hoy announced his intention of bringing the subject under the consideration of Parliament: and we will take care that the subject shall not be stifled. Dr Lushington asked whether Government had received any information of the importation of slaves from Texas into the United States? Was the honorable and learned gentleman content with the answer which he obtained? We are sure he was not.

FRANCE.

The intelligent French correspondent of the New York Observer who signs himself G. DE F. in a letter dated June 20, Bolbec (Lower Seine), makes several interesting statements respecting the present political and moral condition of France. He represents the political agitation which succeeded the Revolution of July, and raged with violence for a time, to be now almost extinct, and regards the throne of Louis Philippe as firmly established. Something is allowed to fashion and the fickleness of the French character in producing this change, something to the successful operation of the laws suppressing political clubs, and something to the increased activity of commercial and manufacturing pursuits. But lastly, it is said, 'France is tired of Revolutions.'

She has changed her constitution and government ten times in fifty years, and is now glad to rest under the shelter of the throne of Louis Phillippe. Every human society, in order to live and prosper must maintain its laws; it would perish, if it should yield to continual revolutions, just as the physical world could not subsist, if subjected to a succession of constant storms, volcanic eruptions, and earthquakes.

The Government is said to be making good use of this season of tranquillity. *Savings Banks* are encouraged and are rapidly increasing. *Primary Schools* are multiplying: and it is supposed, now, that one in twelve of the whole population is enjoying the benefits of them. Statesmen are turning their attention to the *Penitentiary System*, concerning which the work

of Messrs Tocqueville and Beaumont, who examined the penitentiaries of the United States, has imparted much light. *Lotteries* which enriched the treasury, but swallowed up the small earnings of the poor, have been abolished.

The subject of the abolition of *Colonial Slavery*, which was somewhat prominent more than a year ago, has not slept. It has occupied a large part of the session of the Chamber of Deputies. We subjoin what the writer says concerning the discussion of this subject, together with the closing paragraph of his letter.

Several speakers, among them the illustrious de La Martine, have pleaded with warmth the cause of the blacks, and claimed for them the rights of man. The advocates of the colonists (for the colonists have advocates in the chamber) have themselves acknowledged that slavery is a monstrous usurpation of might over right, and they have confined themselves to the plea of inexpediency. A cause is almost gained, surely, when those who are charged with advocating it, dare not defend its lawfulness. The Minister of Marine has declared positively, in reply to remonstrances addressed to him, that he is occupied with the means of emancipating the slaves of our colonies. The French abolitionists gain, every year, a little ground. If the experiment now made by England is successful, there is no doubt that our government will also take decisive measures to extirpate slavery from the bosom of our French colonies.

These details show that we go forward in solving the moral and social questions which interest humanity. I have shown you now the fair side of the picture. But alas! infidelity produces constantly its deplorable effects in this country, and the number of suicides is not diminished. I will recur in another letter to the moral state of France.

REV. MR PIERPONT'S RETURN.

In addition to our personal feelings, it is highly gratifying to us to assure the friends of Mr Pierpont, that he has returned much improved in health, we might say perhaps with his health restored.

From the following hymns, the first performed in the Church, and the others in the Sunday School, it may readily be conceived, that his first reception by his people and by the children of his flock, must have been to him alike grateful and deeply affecting.

HYMN

Sung in Hollis Street Church, on the return of their Pastor, the Rev. Mr Pierpont, after a tour in Europe and Asia for the benefit of his Health.

'*Now have we met again.*'

Now have we met again;
Ne'er may we sever!
Breathe a glad, grateful strain,
Bless God, the Giver!
Restored from distant lands,
Our Guide among us stands;
Warm hearts and willing hands
Greet him, Oh, ever!

Here let love freely flow,
Pure as life's river;
Here let sweet friendship glow,
Changeless forever.
Drive each dark care away,
To kindness yield the day;
Let earth-born passions sway
Never—no, never!

When to that world of light
He calls—dear Savior;
There may we all unite,
Happy forever.
There bliss each heart shall fill,
There joys celestial thrill,
And fears of parting chill
Never—no, never!

Now have we met again;
Ne'er may we sever!
Breathe a glad, grateful strain,
Bless God, the Giver!
Restored from distant lands,
Our Guide among us stands:
Warm hearts and willing hands
Greet him, Oh, ever!

HYMNS

Sung by the children of the Hollis Street Sunday School, on first meeting their Pastor after his return from Europe.

I.

Welcome, welcome, Friend and Pastor,
Welcome to thy church once more;
Joyous now would be our greetings,
That thy travels safe are o'er.
Ocean's waves have rolled between us,
Land and sea did us divide;
But our thoughts have often sought thee
On the deep and whelming tide.

God in mercy did return thee,
And his name we'll ever praise,
That with life and health and gladness,
He has crowned and blessed thy days.
Welcome, then, our friend and pastor,
Gratefully our voices rise,
For the care that thou hast witnessed
From our Father in the skies.

II.

Now to heaven we raise our voices,
Gratitude demands the lay,
Every heart in love rejoices,
Thankful for this happy day.

Heavenly Father! by thy power
Cheered, upheld in foreign lands,
Now, with strength increased each hour,
Midst his flock the shepherd stands.

Lord, in kindness still regard him—
Still new health and strength bestow,
Still support and guide and guard him
Through his pilgrimage below.

Happy now has been our meeting
With our friend, his absence o'er;
Rapturous shall be our greeting
When we meet to part no more.

CHRISTIAN EXAMINER FOR SEPTEMBER.

The following are the subjects of the Essays and Reviews.

I. Character and Institutions of Moses.
II. State of Education in Bengal.
III. Cousin's Philosophy.
IV. Thacher's History of Plymouth.
V. Sartor Resartus.
VI. Personality of the Word of God.
VII. The Argument for Miracles—Mr Dewey's Dudleian Lecture.
VIII. Life of Eliot, the Apostle to the Indians, by Rev. C. Francis.

Short Notices are added of Goodrich's Poems—Loraine's Faith—Farr's book of Prayers—Poyen's Translation of the Report of the French Academy of Medicine on Magnetical Experiments &c.

Having neither time nor room to speak particularly of any of the Articles in this able number of the Examiner, we can only say that we shall make use of it hereafter to enrich our columns.

HARVARD UNIVERSITY.

We have no opportunity before our paper goes to the press to prepare any account of the Public Discourse of President Quincy at the Centennial Celebration, or of the festivities of the day. The following arrangements previously made were carried into effect.

The Second Centennial Celebration of the Foundation of Harvard University took place at Cambridge on Thursday the 8th inst. The Alumni, with their invited guests and the Government and Students of the University, assembled at the College Library at nine o'clock, A. M. where a Procession was formed, which moved to the Meeting House at quarter before 10 o'clock.

The Centennial Address was delivered by Pres't Quincy. Prayers were offered by Rev. Dr Ripley of Concord, a Graduate of the Class of 1776. Appropriate Music was performed under the direction of Mr Comer.

After the exercises in the Church were concluded, the Procession moved immediately to the Dinner Pavilion, which had been erected in the vicinity of the College Buildings to accommodate more than a thousand persons.

The College Buildings were brilliantly illuminated in the evening.

The galleries of the Meeting House were opened at quarter before 9 o'clock for ladies only. The lower floor was reserved exclusively for the Procession, until all had passed in.

ORDER OF PROCESSION.

Students of the University.
Band of Music.
Chief Marshal and Aids.
Committee of Arrangements.
President Quincy and the Chaplain of the Day.
The Corporation of the University.
Ex-President Kirkland and the Presidents of other N. E. Colleges.
His Excellency the Governor and Suite.
The Vice Presidents of the Day.
Senators and Representatives in Congress.
Judges of U. S. and State Courts and Attorney Gen.
Benefactors of the University, distinguished Strangers and other Guests specially invited.
The Overseers of the University.
Professors, Tutors, and other Officers of do.
Gentlemen who have received Honorary Degrees and who do not come under any regular Class of Graduates.
Graduates of the University in the order of their Classes from 1759, the oldest Class of which any member is now living, to 1836.
Students at the Divinity School, Law School and Medical school who are not included above.

B. C. Winthrop, Esq. was Chief Marshal of the Day, and the following gentlemen Assistant Marshals: Epes S. Dixwell, E. Weston, Jr. E. G. Austin, B. R. Curtis, Alanson Tucker, R. T. S. Lowell, Thomas Dwight, Wm. Gray, G. W. Philips, Jos. Lyman, and D. F. Webster, Esquires, on the part of the Alumni. C. C. Holmes, J. B. Heyward, J. S. Terry, G. P. Sanger, S. T. Hildreth, B. S. Rotch, M. Davis, A. Southworth, on the part of the Sudents.

In the absence of the Hon. H. G. Otis, who had been incapacitated for the duties assigned to him, by a sudden domestic bereavement, His Excellency the Governor presided at the Dinner, and the following gentlemen acted as Vice Presidents.

William Sullivan, C. H., Atherton, of N. H. Loammi Baldwin, Levi Lincoln, Loverett Saltonstall, Wm. Pitt Preble, of Maine, A. H. Everett, Wm. Elliott, of S. C., Peleg Sprague, J. G. King of N. Y., Franklin Dexter, Wm. H. Gardiner, Edward Kent of Maine, Josiah Quincy, Jr. Esqs.

A blank book was prepared for the purpose of procuring and preserving the names and signatures of all who were present on the occasion.

The Committee of Arrangements adopted this rule among others as to invited guests—No gentleman, however distinguished by past or present official station, who has yet received a Degree at the University, whether Academical or honorary, was invited to come on any other terms than as an Alumnus, and of course, a subscriber. Gov Everett, Mr Webster, Pres't Adams, and Pres't Jackson, were all invited in this way and in no other.

THE YOUNG CHRISTIAN.

On the 4th of June last a communication from the Chairman of a Committee of the Berry Street Conference appeared in the Christian Register, respecting the publication of a new and cheap Religious paper, in which it was stated, that

'They [the committee] have made arrangements with the Publisher of the Register, in accordance with which, he will issue a weekly paper, of a small size, and at a cheap rate, provided the clergymen of our denomination and others interested will send in the names of a sufficient number of subscribers to warrant the undertaking.'

After giving a general outline of the plan of the proposed paper, the committee proceed to say—

'It will at once be seen that it is improper to subject the Publisher of the Register to the expense of sending out agents or even of printing circulars. It is hoped therefore that the Clergymen of our denomination and all others interested will regard this report as the prospectus of the YOUNG CHRISTIAN—will proceed to procure subscribers and send in their names to the Publisher of the Christian Register as soon as may be convenient.'

The time of issuing the first number of the paper was to have been stated on the first of August, provided enough subscribers were at that time received to sustain the publication. Though the subscriptions from the towns from which the publisher had heard were encouraging, yet the number was not then sufficient, nor is it now sufficient, to determine at what time it may be safe to commence the regular publication.

Subscriptions continue to be received, and the publisher of the Christian Register will soon issue a specimen number of the 'Young Christian.'

It was with some surprise that the subscriber has noticed a statement in a small paper, called 'The Christian,' recently published and sent to Unitarian Clergymen and others, that the 'project' of the 'Young Christian,' 'has failed.' He was not himself aware that it had failed; nor has any one been authorized to say or infer it. On the contrary it has been regularly advertised in the Christian Register up to this time. The subscriber has held no communication whatever on the subject with the person who has made the statement referred to, nor has he, to the committee of the Conference, with whom he entered into an engagement to publish the paper, or to any other person expressed any intention or wish to abandon the project, or to shrink from his engagement; on the contrary he has stated his readiness and intention, (provided the additional returns of subscriptions by clergymen and others attending the anniversaries at Cambridge, about this time, should be insufficient)—to issue a specimen number, and take any other measures to ascertain the public sentiment and secure an adequate subscription, which the Committee might then advise.

In the discussions respecting the proposed paper, at the conference in Berry St., there was a general expression of kindness, respect and confidence in reference to the CHRISTIAN REGISTER, and a hope that the proposed paper might not lessen the circulation or prejudice the interests of the Register, a paper, which, while several others had been started and failed, was known to have struggled on for fifteen years, under great pecuniary embarrassments, and a still heavy weight of debt.

From the fear however, strongly entertained by some, that the interests and success of the Register might be injured by the new paper, it was deemed courteous and proper to propose the publication of it to the proprietor of the Register, and give to him any pecuniary advantage that might result from it, as some compensation for the loss which he with others apprehended in the support of the Register.

The subscriber is not conscious of having failed—and has not been charged with it—in the faithful performance of any part of the engagement which he entered into with the Conference and through them with the Unitarian public; and he has too much confidence in the honorable and Christian principles of both, to believe that they will desert him and transfer their support to another, till the experiment according to the first proposal has been fairly tried and failed.

Of the five clergymen whose names are attached to a recommendation of 'The Christian,' in the Prospectus just issued, it is presumed that most if not all of them have been given under a false impression respecting the publication of 'The Young Christian.' This is ascertained to have been the case with the two gentlemen in this neighborhood who signed it, and who are the only individuals of the number whom the subscriber has yet been able to meet.

THE PUBLISHER
OF THE CHRISTIAN REGISTER.

NEW PUBLICATIONS.

Discourses comprising a History of the First Congregational Church in Providence. Delivered June 19, 1836. After the close of a Century from the formation of the Church. By Edward B. Hall, Pastor. Published by Request of the Society. Providence: Printed by Knowles, Vose & Co. 1836.

These discourses furnish another example worthy of being imitated by all our clergymen, namely, that of availing themselves of suitable occasions to rescue from oblivion the ecclesiastical remains that can be collected concerning the towns or parishes in which they reside. Mr Hall has gathered much of this kind, and though its highest interest is local, it will afford gratification to many beyond the immediate precincts of the parish and city in which he resides.

The Physiology of Digestion considered with Relation to the Principles of Dietetics. By Andrew Combe M. D. &c. New York: Howe & Bates, 1836.

Dr Combe is so well known in this country as a profound physiologist and learned physician, that it is unneccessary for us to add any thing in commendation. We will add however that he is, besides being deeply scientific, a man of uncommon practical good sense, and a very tasteful writer.

The Young Rover. By the Author of the Way-Mark. Boston: James B. Dowe. 1836.

This is a story for children, the first half rather torturing, but relieved by pious reflections. It contains many important admonitions and warnings and terminates abruptly.

ECCLESIASTICAL.

Episcopal Ordinations.—Ordained July 31st, at St. Paul's Church in this city, Mr Packard, Mr Charles Mason, Mr George Waters, and Mr Henry Hoyt, to the holy order of Deacons.

On Sunday morning, Aug. 7 at Grace Church, in this city, Mr P. H. Greenleaf was admitted to the order of Deacons. Prayer by the Rev. Mr Stone, the candidate presented by the Rev. Mr Howe, who assisted in administering the Lord's Supper. The Bishop preached.

Churches in Cincinnati.—Seven Methodist, six Presbyterian, three Baptist, two Protestant Episcopal, two Roman Catholic, two German Lutheran, one Campbellite, one Swedenborg, one Unitarian, one Universalist, one Friends, one German Protestant and one Synagogue.

BAPTIST STATISTICS.

From Allen's Baptist Register, just published.

Associations in the United States in 1835.	365
Churches	6319
Ministers	3469
Licentiates	790
Baptisms	25,224
Church Members	452,090

[From the Daily Advertiser.]

THE SLAVE CASE.

COMMONWEALTH, *vs.* THOMAS AVES.

This was a writ of Habeas Corpus, issued against the defendant as detaining in his custody, unlawfully, a female colored child. The question was argued some days since before a single judge, but owing to the importance of the case, it was continued till Friday the 26th, to be reargued before the whole Court. An affidavit of the defendant was read, stating that the child was the property of his son-in-law, Mr Slater, a citizen of Louisiana, and had accompanied Mrs Slater upon a visit to her relatives in this city. A sister of Mrs Slater's testified that the child was to be taken back to Louisiana. The question presented to the consideration of the Court, was, whether the relation of slavery could exist in Massachusetts, to any extent, between the citizen of a slaveholding state and a slave whom he had voluntarily brought within the limits of the state. The question was argued very ably and elaborately by Messrs. Benjamin R. Curtis and Charles P. Curtis for the defendant, and Messrs. Ellis G. Loring and Rufus Choate for the petitioner.

For the defendant, it was contended that the slave being brought here merely for a temporary purpose, the master had a right to retain so much of the custody of her as would enable him to carry her back to his own state. The child was a slave by the laws of Louisiana, and upon the broad ground of national comity, we are bound to recognise the laws of that state and give force to them within our own limits. The constitution had recognised slavery and we therefore, could not say that it was immoral in such asense as to bring it within the list of exceptions to the general rule of national comity. Our own policy is to be consulted and not that of any foreign state. Moveable property always follows the person of the owner. These and analogous position were illustrated at great length and enforced by the citation of numerous adjudged cases.

For the petitioner it was contended, that slavery was unknown in Massachusetts. That it had been actually and expressly abolished by the declaration of rights and virtually so, long before, even before the case of Somerset, in England, in 1771. That it was for the State to decide how far it would recognise the laws of Louisiana. That comity was not to be exercised in doubtful cases. That the provision of the Constitution of the United States was the result of a compromise—it was a bargain—and the non-slaveholding States were not bound to go beyond the strict terms of the bargain. That slavery must be deemed an immorality so far as Massachusetts is concerned Our policy is against slavery. England allows slavery in her colonies, but never upon her own soil. A great number of cases were cited in defence of these positions. The whole of Friday the 26th inst. was consumed in the argument of the case.

On Saturday, the 27th inst. the opinion of the Court was given by C. J. Shaw. After noticing the ability with which the question had been argued and making some general remarks upon its importance and recapitulating the facts, he proceeded to state, that it had long been the impression of lawyers and judges in this Commonwealth that the relation of master and slave could not exist in it, even for a moment or for a temporary purpose, and, upon consideration, it was believed that this doctrine was correct. It is not necessary to inquire into the case of a slave who comes voluntarily with his master and returns with him. The law of England and the law of this Commonwealth are alike in this respect. The general principle that slavery was contrary to the law of nature and nations was a part of our jurisprudence, whatever laws and regulations were adopted by other States. We are to recognise it as existing in other States, not our own. We deal with other States as if they had established slavery within their own limits, and lend our aid to enforce contracts made therein, growing out of and resting upon the institution of slavery, because they are lawful at the place of contract. The constitutional provision in regard to fugitive slaves was to be construed strictly.—That was an article of paramount necessity. But it was an exception against natural right and therefore to be construed. Its application is to be confined to cases of slaves who escape, not to be extended to slaves who are voluntarily brought here. The Court did not now mean, to deny the right of a master to pass through a free State with a slave, in order to go from one slave-holding State to another. The opinion of the Court was, that the owner of a slave in a slave-holding State, bringing him here voluntarily, could not be allowed to retain him here or carry him away with him. That no person has a right to hold a child of tender years for the purpose of carrying it out of the State and reducing it to a state of slavery. The Chief Justice also commented upon the leading cases which had been cited at bar.

The child was finally discharged from the custody of the present claimant, Mr Aves, and entrusted for the present to the care of Ellis G. Loring, Esq. till further order of Court.

The great importance of the above decision is easily perceived. It establishes the principle that slavery cannot exist in Massachusetts, even for a temporary purpose, and that a slave, voluntarily brought here by his master, becomes free, although slavery is recognized by the laws of the State of which the master is a citzen. This is, we believe, the first decision in any of the free States, upon that precise point. It has been decided in Indiana, that a master may travel through that State, with a slave, from one slaveholding State to another. How far the Courts of other non-slave-holding States will consider themselves bound by this adjudication, is doubtful; but the high rank held by the Supreme Court of Massachusetts, gives great weight to its decision on this, as on other points.

CIRCULATION OF TEMPERANCE DOCUMENTS.

To John Tappan, Esq. of Boston, Chairman of the Executive Committee of the Am. Temp. Society.

Dear Sir,—By a letter from Wm. P. Cushman, Esq. of Troy, I learn that the late Hon. Benjamin Talmadge, of Litchfield, Conn., left directions in his will for the payment of $750 to the American Temperance Society. By this generous donation, the society may put a copy of their '*Permanent Temperance Documents*,' a volume of 480 pages, containing the facts which they have collected during the last ten years, with regard to the nature and effects of intoxicating liquor upon the bodies and souls of men, into the hands of 1,500 students of our colleges. Five thousand dollars would enable the Society to put a copy of the above work into the hand of 10,000 other students, or an equal number of preachers, or lawyers, or physicians, or school teachers: and $25,000 would supply a copy to 10,000 of each of the above mentioned classes. And such information as this work contains is exceedingly needed, not only in our own country, but in foreign lands. For want of it many are taking courses which tend to be hurtful to themselves and their fellow men. From a distinguished gentleman in Scotland I learn that many even of the clergy still continue the practice of daily drinking brandy and water, under the erroneous conception which the drinking of it occasions, that it does them good. And not a few hold on to the custom of taking whiskey punch. A knowledge of the facts contained in the above mentioned volume, would, it is believed, with the divine blessing, cause a practice so pernicious to be done away. At the close of the volume will be found the results of experiments made by a number of distinguished gentlemen in this and other countries, as to the effects of abstinence from the use, as a beverage, of all intoxicating liquor.

I have lately received a letter from Lord Gosford, Governor of Canada, expressing the pleasure which it will give him to remit all duties upon any number of copies which may be introduced for distribution into that country.

And if some benevolent individual would enable us to put a copy into the hand of every preacher of every denomination in Great Britain, I have no doubt it would do great good. In no way, perhaps, with the same means, can greater good be done to mankind than by the distribution, among influential men in all countries, of the above mentioned volume.

A single copy led a distinguished family in Egypt to clear their house of all spiritous liquors, and then to become active in joining temperance societies, and in spreading information among those around them. Another copy led a large commission merchant in Smyrna to give up the sale of such liquors and refuse even to mention the price of them in his letters to his foreign correspondents. Another led a British officer in India to pour his liquors into the river, and then to become active in spreading information, and in procuring the formation of temperance societies at the various military stations throughout the country. And could copies of the above mentioned work be put into the hands of leading and influential men in all countries, it would do much, it is believed, toward changing, on this subject, the views and habits of the world. Any thing which you, my dear sir, can do toward the accomplishment of this result, will tend, I doubt not, to make you a benefactor of the human family.

The ninth annual report of the society is spoken of with strong approbation, and earnest desire is expressed that it may find its way into every family in our country.

With great respect and esteem, I am truly yours, &c.
J. EDWARDS, *Cor. Sec. A. T. S.*

Albany, August 17, 1836.

OBITUARY.

From the Daily Advertiser.

MISS MARY HALL STEARNS,

only daughter of Hon. Asahel Stearns of Cambridge.

Miss Stearns who died on the 30th of August, had been an invalid more than five years; and during that long period, in a great measure, excluded from the common occupations and amusements of life. Her disease was a flattering form of consumption, whose capricious changes were ever exciting the hopes of her friends only to disappoint them. Through her whole life she exhibited a character of exalted purity, but the sufferings of the last few years touched it with a higher beauty. It is hoped that one who enjoyed the happiness of her friendship many years, who saw much of her in illness, who respected and admired her intellectual elevation and moral worth when living, and who reverences her memory, now that she has departed, may venture to trace, however faintly, the outlines of her delightful character, without being deemed an intruder upon the sacred privacy of the house of mourning.

There was, in the character of Miss Stearns, a harmonious blending of strength, delicacy and sweetness. Her intellectual powers were of a very high order: her perceptions keen and accurate; her judgment calm and almost always unerring. Her mind was an undimmed mirror that reflected unkroken the images of truth and beauty; for the serenity of her spirit was never ruffled by passion or vanity. Her moral qualities were akin to her intellectual. The highest principles of action uniformly guided her; perfect integrity, love of truth, and unhesitating obedience to the voice of duty, gave to her daily conduct a beautiful consistency, and a powerful influence on those around her. To these essential traits of a noble character were added the gentlest attributes of womanhood: they were softened into exquisite loveliness by a winning sweetness of temper, and a certain indescribable gracefulness of mind, which manifested itself in a peculiarly graceful style of manners, whose influence on the circle of her acquintances and friends was unobtrusive but irresistible. Her manners, being a true expression of her character, were ever calm, gentle and dignified. They commanded respect, they gained esteem, they won affection. The modesty of her nature led her to prefer the quiet of strictly domestic life; but when health permitted, she mingled largely in cultivated and elegant society; and in such scenes, though she was diffident almost to a fault, yet all who saw her were struck with the dignity and grace of her demeanor, and the serenity of her mild but expressive countenance.—Her capacity for enjoying Nature, Literature and Art, was extraordinary. Her naturally vigorous powers were carefully cultivated; the exquisite fineness of her intellectual organization was tempered to an additional delicacy of taste, by constant study of the best models in poetry and art. After she had been smitten down by the disease which ended her life, she continued the cultivation of her favorite tastes with undiminished ardor. The sick-room was to her a scene of moral fulness; of agreeable occupation, and even of social hilarity, almost to the very last.

Miss Stearns was a religious woman, in the best sense of the word. Her religion was not separated from her daily life, but entered into, formed and tempered all her actions. She was, consequently fully resigned to the divine will and prepared to die. In a brief conversation, a short time before her death, she was asked 'Do you think you are about to die? and do you feel perfectly resigned and prepared to die?'—She replied 'I have no doubt that I am on the bed of death. I am resigned and prepared. But I love life, I have enjoyed much happiness, even during the years of my illness. I should wish to live yet longer, if it might be; but I feel that it cannot, and I am thankful to my Maker that the silver chord has been so gently loosened.'

There is every thing to give a cheerful view to this dispensation of the Almighty. The memory of Miss Stearns will be cherished with deep affection by her friends;—an enemy she never had. The purposes of her life were fulfilled; her mission was accomplished; her task was done. She had lived long enough to show a bright example of a noble-minded woman; she had been tried by suffering, and her character had come from the terrible test, like gold refined by the furnace. Death came to her as a messenger of the Almighty's mercy, to call her from a scene of pain to one of never-ending happiness. But it is not in human nature to part from friends at the gate of death without a pang. We have many saddening associations with the grave. It is a solemn and affecting thing to follow a beloved relative or friend to the last resting-place. We mourn to think that the graceful form, the lovely countenance, the gentle eye, are mingling with the dust; that the soft low voice, 'that most excellent thing in woman,' is hushed forever; that the wit and taste, the beautiful thoughts and brilliant imagination of one long familiar to us, and but lately among us, are gone out from this world, and the memory of them is all that remains. 'Some natural tears we shed,' but the soothing influences of ever beautiful Nature, and the consolations of the Christian Faith should teach us 'to wipe them soon.' The spirit has sought and found a better home than this world has to offer; it has returned to God who gave it.

INTELLIGENCE.

FOREIGN.

London papers have been received to the 1st of August and Paris to the 30 July.

For the summary which follows we are indebted to the New York Commercial:

France.—The king of France and his ministers had resolved that there should be no review on the 29th July—the last of the 'Three days'—and the preparations making therefore were countermanded. Much agitation existed in Paris and rumors were current of a widely extended conspiracy, in which several regiments of the line were involved. A society was also spoken of, having the menacing title of 'Avengers of Alibeau.'

King Louis Phillipe was very unwilling to give up the review, and was only prevailed on by a unanimous assurance from his ministers, that if he persisted they would resign in a body.

Information had reached Paris, by telegraph, that Gen. Bugeaud had gained a signal victory over Abdel Kader, near Tremecen, on the 9th of July—The loss of the Arabs, in wounded and prisoners, was upward of one thousand. The Arab chief had made overtures for negociation, but the French general would not receive them, and set out immediately in pursuit of the enemy.

A rigid non-intercourse is still kept up between France and the Swiss canton of Basle; a large military force is employed.

Spain.—One of the French papers—the *Quotidienne*—positively asserts that a strong body of troops will shortly be sent to Spain, to reinforce the French legion, and take active measures againstthe Carlists. Confirming the information given to us, some days since, by our European correspondent.

A letter from Cadiz, of July 17th, states that the elections had just finished, and that the ministerial party had with difficulty secured the return of Isturitz and Galiana. Mendizabal and three others of his party have been returned.

AMERICAN UNITARIAN ASSOCIATION.

James Munroe & Co. have been appointed Publishers of the Tracts of the A. U. A., and the Tract Depository and office of the Gen. Sec. are at their Bookstore, No 134 Washington St.

MARRIAGES.

In this city, Dr Amos Nourse, of Hallowell, Me. to Mrs Lucy Clark, of Boston; Mr Charles A. Yendall to Miss Sarah Horton Holliday.

In Salem, Mr Joshua S. Goodale of New Orleans, to Miss Elizabeth C. daughter of Saml. Cook Esq. of S.

In Hopkinton, N. H. Mr Joseph Fenno, of Chelsea, Mass. to Miss Amelia C. Colby, of H.

In Walpole, on the 1st inst. by Rev. Mr Storer, Mr Frederic Poole, of Boston to Miss Nancy Maria Coste.

DEATHS.

In this city, Mrs Sally Foster, wife of the Hon. Harrison Gray Otis.

In Marlborough, Mr Stephen Morse, 76.

In New Ipswich, N. H. Charles Barrett, Esq. formerly a merchant of this city, 62.

In Ipswich, Aug. 29, Mrs Abigail F. wife of Mr Geo. W. Treadwell, merchant of N. York, and daughter of Joseph Farley Esq. of Ipswich, 24.

PITMAN'S Centennial Discourse pronounced at Providence Aug. 5th 1836. Just received by JAMES MUNROE & CO. 134 Washington st. s 10

NATURE.

THIS day published by JAMES MUNROE & CO. Nature, 1 vol. 12mo. stamped cloth. 'Nature is but an image or imitation of wisdom, the last thing of the soul. Nature being a thing which doth only do but not know.'—Platinus. Boston Bookstore 134 Washington st. s 10

THREE YEARS OF WOMAN'S LIFE.

JUST received by JAMES MUNROE & CO., The three Years of Woman's Life, by Elizabeth Elton Smith, 2 vol in one. Boston Bookstore 134 Washington st. s 10

NOTES ON THE GOSPELS. Evangelical History; on the books of the New Testament with a general Introduction, a Preface to each Book, and Notes Explanatory and Critical. By Alden Bradford. This day published by J. DOWE 130 Washington street.

A Variety of Books for Sabbath Schools, Bibles, Testaments &c. &c. For Sale as above.

NEW EDITION OF DON QUIXOTE,
IN ITS ORIGINAL TONGUE.

JUST PUBLISHED, by PERKINS & MARVIN, 114 Washington-street, Boston, and for sale at the principal Bookstores, EL INGENIOSO HIDALGO DON QUIJOTE DE LA MANCHA, por DON MIGUEL DE CERVANTES SAAVEDRA, in 2 vols. large 12mo. amended and corrected by FRANCISCO SALES A. M. *Instructor de los idiomas francés y español en la Universidad de Harvard, en Cambrigia;* with Notes of the Spanish Academy, and the respective editions of its illustrious members, Pellicer, Arrieta, Clemencin, and of the present editor.

Besides the portrait of the author, and a map of a part of Spain, containing the places through which Don Quixote travelled, and the sites of his adventures, there are ten illustrations of his exploits, and of the mishaps of his esquire, Sancho Panza, all engraved on copper plates. The portrait and illustrations are by D. C. Johnston, and the map by G. W. Boynton.
jy 30 6 tis

MILFORD ACADEMY.

This institution for the instruction of young men will be opened on Wednesday next—[illegible] under the superintendence of Mr Samuel D. [illegible], a graduate of Williams College, as principal.

Tuition in English branches will be $3, per 11 weeks. For the languages $4. Pupils received for half the term, or less, at one [illegible] tuition per term. For more than half, the whole ition will be expected. Pupils will be boarded families upon reasonable terms.

Mr Darling brings a good recommendation [illegible] the faculty of the College, where he has just graated.

The situation of this Academy is pleasant and house convenient; and we hope that young gentlemen may here prosecute their studies agreeably advantageously.

S. R. LIVERMORE,
JOHN WALLACE,
RICHARD WILLIAMS } *Trustees*
ABIEL LOVEJOY,
DAVID LECOMBE,

Milford N. H. August 31. 1836.

FAIR MOUNT SEMINARY. The Autu[mn] term will commence on Monday, 12th inst. The Teacher has now made arrangements to accomodate a few Young Ladies with board. Application may be made to Rev. Mr Francis, or, to O. Wellington, Principal.

Watertown, Sept. 1st.

CLASSICAL SCHOOL IN CAMBRIDGE.

WANTED an Instructer for a small private School, to teach the usual branches of English Education and modern languages, and to prepare pupils for College. Application may be made to the first of the undersigned, in Cambridge, or to either of the others at his office in Boston.

THADDEUS W. HARRIS,
J. T. BUCKINGHAM,
SIDNEY WILLARD.

Augt. 24, 1836.

NEW BOOKS.

TWELVE Months' Campaign with Zumalacarregui. The most striking events of a twelve months' campaign in Navarre and the Basque provinces, by C. F. Henningsen, Captain of Lancers in the service of Don Carlos, 1 vol, 12mo.

Trip to the West and Texas, comprising a journey of eight thousand miles, through New York, &c. and Texas in the autumn and winter of 1834-5, interspersed with anecdotes, incidents and observations with a brief sketch of the Texan war, by A. A. Parker, Esq. 2d edition.

The Religious Creeds and Statistics of every Christian Denomination in the United States and British Provinces, &c. &c. By John Hayward.

Diary of a Desenuyee—Complete in 1 volume.

Stewart's Adventures. The History of Virgil A. Stewart, and his adventures in capturing and exposing the great 'Western Land Pirate,' and his gang in connexion with the evidence also of the Trial, Confession, and Execution of a number of Murrell' associates in the State of Mississippi, during the summer of 1835, and the execution of five professional gamblers by the citizens of Vicksburg, on the 6th July, 1835, compiled by H. R. Howard.

Louis on Fever. Researches upon the disease known under the name of gastroenterite, putrid, adynamic, ataxid, or tyhoid fever, etc., compared with the most common acute diseases, by P. Ch. A. Louis, President of the Society for Medical Observation at Paris &c. &c., translated from the original French by Henry J. Bowditch, M. D. Fellow of the Massachusetts Medical Society, &c. 2 vols, 8 vo.

Received and for sale by James Munroe & Co 134 Washington st.

THE FOUR GOSPELS, WITH NOTES—Or the Books of the New Testament, with a general introduction, a preface to each Book, and Notes explanatory and critical, in two volumes, by Dr Alden Bradford. The first volume, containing the Gospels, just received by JAMES MUNROE & CO., 134 Washington street. s 10

PEIRCE'S HISTORY OF HARVARD UNIVERSITY. A History of Harvard University from its foundation in the year 1636 to the period of the American Revolution, by the late Benjamin Pierce, A. M. Librarian of the University, 8vo. 1 vol. A few copies of the above for sale by JAMES MUNROE & CO., 134 Washington street. s 10

THE RELIGIOUS CREEDS AND STATISTICS of every Christian Denomination in the United States and British Provinces, &c. By John Hayward. Received by JAMES MUNROE & CO. s 10

CHAPMAN'S SERMONS.

SERMONS to Presbyterians of all sects, supplementary to Sermons upon the Ministry Worship and Doctrines of the Protestant Episcopal Church by G. J. Chapman D. D. just published. For sale by JAMES MUNROE & CO. 134 Washington street. s 10

CAREY'S MEMOIRS

MEMOIR of William Carey D. D. late Missionary to Bengal, Professor of Oriental Languages in the College of Fort William, Calcutta, by Eustace Carey. Just received by JAMES MUNROE & CO. 134 Washington st. s 10

WAYLAND'S MORAL SCIENCE.

ELEMENTS of Moral Science by Francis Wayland D. D. President of Brown University. Third edition 1 vol. 12mo. just received by JAMES MUNROE & CO. 134 Washington st. s 10

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PARTS 27 and 28 Musical Library
' 59 and 60 Library Entertaining Knowledge
' 215 to 218 Library of Useful Knowledge
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THIS day published by B. H. GREENE, 124 Washington Street the 'Sabbath School Choir,' containing Hymns, Religious and Moral, for the use of Sunday Schools, Juvenile Singing Schools and family Devotions, set to appropriate music. The above will be found a very valuable acquisition in those Sunday Schools where sacred music is considered an important branch of instruction.

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REMOVAL.

CHARLES WHITE, respectfully informs the Physicians, his friends, and the public, he has removed to No. 230, Washington St., four doors south of Summer St., and nearly opposite his old stand.

C. W. returns his most grateful acknowledgements to the Physicians, and his friends, for their past favors, and hopes, by strict personal attention, as heretofore, to Physicians' prescriptions, and to the compounding and delivery of Family Medicines, to have a continuance. 6w a 27

THE PEARL FOR 1837. Just received by JAMES MUNROE & CO. The Pearl or Affection's Gift, for 1837. Illustrated by beautiful Mezzotinto Engravings.
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VOL. 4 of the Works of Cowper, comprising his Poems, Correspondence and Translations, with a Life of the Author by the Editor, Robert Southey Esq. LL. D. Just received by JAMES MUNROE & CO. Boston Bookstore, 134 Washington st. a 20

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A LITURGY for the use of the Church at King's Chapel in Boston; collected principally from the Book of Common Prayer—4th edition; with Family Prayers and Services, and a collection of Hymns for Domestic and private use, by F. W. P. Greenwood. A few copies of the 12mo edition just received and for sale by JAMES MUNROE & CO. 134 Washington st. a 13

POETRY.

PEACE HYMN.

BY MRS. L. H. SIGOURNEY.

[Prepared for the Public meeting of the Boston Ladies' Peace Society.]

Check at their fountain head
O Lord! the streams of strife,
Nor let misguided man rejoice
To take his brother's life.

Strike off the pomp and pride,
That deck the deeds of war,
And in their gorgeous mantle hide
The blood-stained conqueror.

To history's blazoned page
Touch the pure wand of truth,
And bid its heroes stand unveiled
Before the eye of youth.

By every fire-side, press
The gospel's peaceful claims,
Nor let a Christian nation bless
What its meek Master blames.

So shall the seeds of hate
Be strangled in their birth,
And Peace, the angel of thy love,
Rule o'er the enfranchised earth.

MISCELLANEOUS.

[From the New York Observer.]

PARLIAMENTARY SPEAKERS.

This is not the golden age of British eloquence, either at the Bar, or in the Senate. Great orators, as well as great warriors, are made by circumstances. There is always talent enough in such a nation as Britain, for every emergency; but it requires some soul-stirring emergency, some French or American revolution—some mighty and perilous struggle—some Philip of Macedon, or Catalinian conspiracy, to bring it out. You will look in vain, for such impassioned and commanding orators as Demosthenes and Cicero, as Chatham and Burke, in peaceable and prosperous times. The same fires may be latent in many a bosom—the same electrical energies may be slumbering around you; but you will never know it. Probably there are as many fluent and skilful debaters in the British Parliament, and as many occasional flashes of genuine eloquence, as could reasonably be expected, after so many years of peace and unexampled national prosperity. Pursuing the plan, which I originally marked out for myself, of describing what I saw and heard, and passing over a thousand objects and incidents, simply because they did not fall under my own observation, and which might, perhaps, have been more interesting to the reader, I shall offer a very rapid sketch of some half a dozen members of Parliament, whom I happened to hear in the house and out of it.

Mr Hume.

Mr Hume is a man of middling stature, rather corpulent, and has a sedate and intelligent countenance. He is a ready speaker; but has more plain, practical good sense, than power or brilliancy. He does not eschew political discussions when they come in his way, but his fort lies in another quarter. Political economy is obviously one of his favorite studies; and he understands the financial state of the country so well, that the Chancellor of the Exehequer would evidently rather be in his good graces, than otherwise. Let who will be in power, Mr Hume is sure to be found watching at the door of the treasury; and he suffers no man to pass without explaining the object of his coming, and showing what he intends to do with the public money. Of course, he is frequently up, upon the appropriations; and though often defeated in his efforts at retrenchment, I have no doubt that his vigilance is of great service in detecting, exposing, and cutting down unnecessary expenditures.

Lord John Russell.

This nobleman, who has for some time held so prominent a place in the British cabinet, is the son of the Duke of Bedford, and heir to his title and his vast estates. The most illustrious of his ancestors was Lord William Russell, who, in the reign of Charles Second, violently opposed the succession of the Duke of York to the throne, and perished on the scaffold, a martyr to the cause of British freedom, five years before the accession of William and Mary. From that time down to the present, if my recollections serve me, the Russells have leaned strongly to the popular sides in all the struggles which have taken place between the Commons and the Aristocracy. Lord John, it will be remembered, distinguished himself in behalf of the great Borough Reform, under the administration of Earl Grey; and when Lord Althorp was raised to the Peerage, the eyes of the whigs, both in and out of Parliament, were turned towards him, as their favorite leader in the Commons. When he came in, the ultra Tories affected great contempt for his talents; and I cannot suppose him to be the ablest man, that could have been selected by the Melbourne administration, to sustain them against a powerful and disciplined opposition. But in addition to his being in great favor with the people, his high rank and still higher prospects gave him some advantages, which but few could have enjoyed; and certain it is, that he has proved himself worthy of the high trust, reposed in him. Under the circumstances in which he has been placed, watched at every step by the most experienced tacticians in parliamentary warfare, with a bare majority to lean upon, in the most perilous onsets, it would have been impossible for a weak man to have stood through half a session.

Lord John Russell has few of those personal and popular endowments which some men of far inferior talents possess. He is below the middling stature, very slender and almost feminine in his appearance. When he rises to speak, there is nothing like pretension about him; and though he seems as free from embarrassment as from ostentation, a stranger is ready to ask, 'What can the stripling say? Surely he is of too fine a mould to stand foremost in the thrusting and parrying of a house so nearly balanced. Why does he not leave contested legislation to sterner and rougher spirits, and consult his own comfort in the calm sunshine of polished society?' His voice is small, and he enunciates with that kind of effort which indicates a consciousness that he is scarcely heard in the remote parts of the house, and which always puts sprightliness and inflection entirely beyond a man's reach. But although he is not a parliamentary orator, and never can be, he is, upon the whole, rather an interesting speaker. His attitudes are not ungraceful, his articulation is distinct, and he makes you listen to him with pleasure, by the neatness and perspicuity of his style, the clearness of his statements, and the ingenuity of his reasoning.

However much anonymous scribblers in the Herald or the Times may affect to despise him, it is sheer affectation after all. They know and feel his power. No impartial judge, I am sure, can listen to him for an hour without seeing that he has talents of a high order, and that he is an able and practised statesman. To stand where he does, and not to be smitten 'under the fifth rib' every night, by one or another of the scientific fencers in the opposition, a man must be armed and ready at all points; and not a few who have long known them both, are of opinion, that as a ministerial leader, Lord John Russell is quite equal to Sir Robert Peel himself.

O'Connell.

When I was in England, more eyes were turned upon Daniel O'Connell, and he was the subject of more political discussion and speculation than any man in the three kingdoms. Every word that he uttered, any where, was eagerly caught up, and all his movements were watched with as intense an interest as if the fate of the empire had depended upon his high and uncertain behest. Of the Romanists, he was the Pontifex Maximus. The radicals heaped upon him all the honors of Prime Agitator. The Protestant Dissenters regarded him with mingled hope and fear and general distrust. The Whigs courted his alliance, and the tories assailed him with all the vituperation which their ponderous vocabulary could furnish.

For this extraordinary notoriety, he was chiefly indebted to the political state of the country, and to his unbounded influence over the Catholics of Ireland. The Peel administration had just been ousted by a small Irish majority in the Commons. I call it an Irish majority, because nearly all the members from Ireland took the opposition benches, with O'Connell at their head; and because, without their votes, the majority would have been on the other side, and would have sustained the ministry. Though this change once more placed Lord Melbourne at the head of his Majesty's government, it was manifest to every one, that he could not hold his place, without the aid of the Catholic delegation, which was the makeweight which compelled Sir Robert Peel to resign. This delegation it was supposed, would adhere to O'Connell, whatever line of policy he might think fit to pursue; and that, of course the new ministry virtually held their places by his sufferance. This was vehemently reiterated, not only by the Conservative press, but in the debates of Parliament. Ministers were charged with having sold themselves for places and power, to the popish and wily agitator of Ireland. It was true they had not taken him into the Cabinet; but their enemies said, it was because they dare not do it, and insisted, that he was behind the scenes, wielding a far more tremendous and fatal influence, than he could have done, with any one of the seals in his keeping. This was so often and so tauntingly cast in the teeth of the Premier, in the House of the Lords, that he thought it necessary to deny the charge in toto; and he retorted upon the opposition with great boldness and severity, that when they were in power, they were ready enough to court that very alliance, the groundless suspicion of which, in another quarter, now struck them with so much horror.

That the ministry had made any direct pledges, or overtures to O'Connell, to secure his support, is not at all likely—nay, that their policy with regard to Ireland was in many respects heaven wide from his, is certain;—but that they wanted his vote and his influence, no one can question; and that his opposition might have been fatal to them, is not at all improbable. It was his fortunate position, therefore, between the two great political parties in the Commons, which enabled him to turn the scales either way—it was this, infinitely more than his talents, that made him the object of universal attention and solicitude. And yet, O'Connell is a man of great abilities. He would be known and have influence in any supposable state of the country. He is, in the English sense of the term, exceedingly clever. As a bar room orator, he has perhaps no superior; and as a parliamentary speaker, he has but few equals. I heard him more than once, under very favorable circumstances to judge of the character of his elocution, and the versatility of his powers. He is a stout, athletic man, with a raven black eye—full face—regular features, and a shrewd jesuitical cast of countenance. He has a good voice and commands it perfectly, in the largest public halls of the metropolis. There is a good deal of the Irish vehemence in his manner, especially when excited, as he often is—but even then, he rarely loses the command of himself, in any perceptible degree—his manner is commanding—sometimes graceful—often insinuating, and always earnest and forcible. His quick and piercing eye speaks—every muscle of his face speaks—a sort of half dubious smile commonly plays upon his lips; and the lurking sneer is ever ready at his bidding. No man, I think, can hear O'Connell for half an hour without perceiving that he has profoundly studied human nature, and knows better than almost any other man how to touch the great springs of emotion and action, in a popular assembly; and he certainly has a wonderful power of adapting himself to all classes of his hearers. He can reason, if he pleases, with great power of argument and felicity of illustration—or he can charm with the classical elegance of his diction. He can draw blood with the keen edge of his satire, almost without seeming to touch his opponent, or he can overwhelm him with a torrent of ridicule. Few can rise higher, in strains of real eloquence, and none can descend lower in coarse and vulgar abuse.

No man, in any country, talks louder about liberty and equality, than Daniel O'Connell; and he may be a true patriot. That he loves Ireland, and would be glad to see it independent of the English crown, I have no question; but that he would refuse the Dictatorship himself, is a good deal more than I should dare to say, in his favor. One thing I like in him. He is never ashamed of his religion. He is ready, everywhere, and on all occasions, to avow his attachment to the Romish faith. With his sincerity I have nothing to do. His professions are decided and consistent. I wish I could say as much, of all men in public stations, who embrace a purer faith. It is impossible that the Protestant Dissenters of Great Britain should have any religious sympathies with Daniel O'Connell; and it is extremely doubtful whether, as a body, they have any confidence in his political integrity; and yet, they invite him to great dinners in Edinburgh, Glasgow, and elsewhere, and they cannot refrain from cheering him, when he comes into their meetings, for the diffusion of popular education, or the protection of religious liberty.—DR HUMPHREY.

[From Cunningham's History of the Literature of the Last Fifty Years.]

SOUTHEY.

They are poets whose genius is not confined to verse, but who, after reaching almost to the summit of Parnassus, descend and travel into the wide domains of history, and gain a name in the cause of truth, rivalling their fame in fiction. Robert Southey is of these, and one of the most distinguished. He was born in the parish of Christ Church, Bristol, in the year 1774: his parents were of such substance as to be able to give him an excellent education; he was some time in Westminster School, where he gained a name for being both stirring in play and quick in his lessons: what he acquired in Westminster, he took with him to the University; but he did not remain long there. He gave in his adhesion to the muses early, and courted public notice in a succession of poems of an epic stamp, which raised him high in the ranks of inspiration. 'Joan of Arc' was written before he was twenty-one years old: the preface is dated November 1795: in all the history of our poetry, we have no poem of that high order—containing such truly heroic and deeply pathetic passages, written by one so youthful. In those days—when the bard was young and ardent, and before reflection and the world had sobered down his notions, he was smitten with the theories of the revolutionists of France, and rejoiced in their promises of equality in all matters save genius. In this he went hand in hand with almost all the nation, for who did not rejoice to see a doting tyranny trampled to dust, and a hope of liberty held out for enslaved millions? But soon after he published his first epic, Southey beheld the Goddess of Freedom metamorphosed into the Demon of Conquest, and the citizens of France marching to the subjugation of free states, with a chief whose warcry was universal dominion. The poet turned from the French—not from freedom—and lent his aid to his own land, then menaced by the 'Friends of the People,' with right good-will.—This very natural line of conduct has raised a hue and cry of political heresy against him, which is often renewed. Byron was one of the bitterest of his foes; and has left traces of this unamiable spirit in too many places of his works.

* * * * * * *

Southey has the great merit of being original in his conceptions, in his subjects, and in the structure of his verse; he is ever equable, clear and flowing—has matter always ready, imagery at command, and so earnest and possessed with his theme, as never for a moment, to cease to interest us. His thoughts are generally just and noble; he is a lover of mercy, an admirer of whatever is generous and heroic. His poems have survived the sternest and most unmitigated criticism; against him, as against Wordsworth, critics bent their sharpest shafts, and, for a time, appeared to daunt, disconcert and oppress him;—because his song was unlike that of other men, he was treated with all this contempt; his fault was his merit; had he sung as others have done, he might have sung pleasingly and with effect; but he gave way to his own emotions, and, at the risk of critical martyrdom, established himself as an original, who copied but from his own heart and conceptions. His life has been laborious and exemplary; he is one of our most fruitful and successful writers; his biobraphies and histories are considered by many superior to his poems; his mind overflows with all kinds of knowledge. He lives at Keswick, in as retired a way as high fame will allow, and few travellers of any taste visit the Lakes without desiring to see the poet of Thalaba, the biographer of Nelson, or the historian of Brazil.

PETRIFACTION OF ANIMAL SUBSTANCES.—SEGATO'S DISCOVERY.

The world is now to be set all agog with the discovery of an Italian, Signor Segato, recently deceased, who found out the means, during his life-time, of perfectly petrifying animal substances. The account furnished by the honorable R. H. Wilde, and published in the Southern Medical Journal, states that 'The process of Segato acts upon entire animals as well as upon their separate parts. It endues them with a consistency perfectly stony, which is more or less hard in proportion as the parts themselves are originally less soft and mucous. Skin, muscles, nerves, veins, tendons, fat and blood, all undergo this wonderful change; and, what is most singular, is, that it is not requisite to extract the viscera or intestines for the purpose of effecting it: they themselves assume a like solidity with the rest of the body, and some of them even greater. Nor is there any material change of form, color, or general appearance and character, all of which are retained. Not the least disagreeable smell is emitted from his preparations; they are entirely inodorous. Such is the power of the agents he employs, that putrifaction already begun is arrested at the very stage at which it had arrived when his process had commenced. He had even found the means of rendering animal substances unalterable, without destroying their flexibility. The joints and articulations may be bent, and, when the force applied is removed, they assume their former position. His skeletons remain united of themselves by their natural ligaments, retaining their pliability, thus rendering useless all the clumsy contrivances heretofore necessary for combining the bones together. So unalterable are the substances thus preserved, that they are not only unaffected by atmospheric change, but even by a daily exposure to water, and the action of worms. Their volume is but slightly decreased, and their weight continues nearly the same. Even the spots upon the skin remain visible, whether natural or produced by disease. The hair adheres firmly; not one drops from the human scalp, where they continue as freshly and as firmly as in life.'

GUTZLAFF.

The enterprising Gutzlaff has excited the wonder and admiration of the religious world. The boldness, courage, and perseverance that have characterized his labors for China, have won for him a glory far above all human fame. We learn from a brief sketch, that he is a native of Stettin, in Prussia. His parents were poor; and the first notice he attracted was at the age of 15, by means of a ballad composed on the King's birth day. On this account he was taken under royal patronage, and educated at one of the Universities. He noticed that the religious students withdrew in a great measure from his society. This fact arrested his attention, and led him to ask the cause of their conduct, which ended in most happy results. Gutzlaff became a devoted Christian, and on the completion of his education, bade farewell to his inviting prospects, and the royal favor already secured, and became an humble, self-denying missionary of the cross.

He was sent out to Eastern Asia by the Netherlands Missionary Society, but for some time past he has depended for support on his own resources and the aid of individual Christian friends. He resided some years in Siam, till he became thoroughly acquainted with the language, manners, and customs, prejudices, and feelings of the Chinese. On his entering China, he adopted the dress, and as far as he could consistently, the manners of the natives, and thus commenced distributing tracts, and teaching the knowledge of the Savior to all with whom he had intercourse. May thousands imbued with a similar spirit, and with hearts burning with a zeal for the Lord of Hosts, go forth in his great name as long as there is a pagan land, or as there are dying sinners without the Bible.

DISCOVERY OF THE EARLY HISTORY OF MARYLAND.

David Ridgely, Esq. State Librarian of Maryland, has in pursuance of a resolution of the Legislature, made a thorough search of the State, and been rewarded for his exertions by the discovery of several highly interesting documents, illustrative of the early history of the revolutionary struggle. The Frederick Herald says:

Among the papers discovered are, the manuscript proceeding of a meeting of delegates appointed by the several counties of the Province of Maryland, in that city on the 2d day of July, 1775, and continued in session till 14th August ensuing. Of this document the Librarian says:

'The rescue of this document alone from loss and decay is worth all the labor and expense that have been bestowed throughout the whole of the research. It is the corner-stone of the republican history of Maryland, and upon which the superstructure of our present form of government has been so successfully and happily reared.

'This assembly created and appointed the council of safety for the province, and took such other decisive measures as were virtually a declaration of independence.'

Mr McMahon, in his Historical View of Maryland, says: 'In closing the history of the conventional government of Maryland, we shall surprise the reader by the fact, that the State has not in her archives, unless very recently obtained, a single memorial of its existence or operations.'

Also, they have discovered the proceedings of the convention of 1775 and '76; of the councils of safety from '75 to '77; of the lower House of the province from 1714 to 1722; original letters from such distintinguished men as Patrick Henry, John Hancock, Edmund Pendleton, Benjamin Franklin, Robert Morris, Lafayette, Washington, Chase, Stone, Paca, &c. &c. upon subjects connected with the common cause of the colonies; list of officers of the Maryland line; treaties of Indians; muster rolls &c.—*Nat. Int.*

STEAM NAVIGATION.—An experiment in steam navigation on a grand scale is about to be made under the direction and at the expense of the East India Company. Two vessels of the largest class are completed, with which it is intended, at intervals of about a month each, that the voyage to Bengal shall be made by the Cape. The steam engines of each vessel will be of 200 horse power. Arrangements have been made for a supply of coals at stated places, for which 3000 tons have been ordered, and they are said to be so well chosen as to allow the power of steam to be kept up with very little intermission during the whole distance.

A FIGHT BETWEEN A PORPOISE AND AN ALLIGATOR.—A few days ago, some gentlemen standing on the shore at St. Andrew's Bay, had an opportunity of witnessing a singular contest between a porpoise and a large alligator. The combat lasted about half an hour, at the end of which time the alligator gave in, and soon after floated on shore in a dying condition. He was found to have been literally bruised to death by the strokes which the porpoise was seen to inflict upon him with his tail.—*Pensacola Paper.*

PREMATURE PREPARATION FOR BURIAL.—The fatal result of the system of immediate inhumation had nearly been realized in Brussels two or three days past. A respectable citizen fell into so profound a lethargy on Sunday night, that all his friends and medical attendants thought him dead. His body was therefore laid out with the usual ceremonies, and placed on Monday in a bier. The assistants were on the point of screwing down the coffin to convey it to the church, when, lo, and behold! the poor man awoke, rubbed his eyes, and called for his coffee and newspaper; much to the disappointment of the priests, who were robbed of their fees, and of the heirs who had already divided his succession. The sleeper is said to have arisen, without bringing any addition to one's knowledge of the other world.—*Brussels paper.*

CARRIER PIGEONS.—In the course of a lecture delivered at the Royal Institution by Mr Mayo, on sensation, when speaking of instinct, he gave the following account of the carrier pigeon. He stated that the Dutch variety was the most valuable, a pair of the best kind being worth from £5 to £8; this bird is lighter than the English carrier pigeon, and flies nearly as fast again. It proceeds at the rate of sixty miles an hour—a mile a minute—and has been known to complete a journey of eight hundred miles; but this, it is presumed, is not continuous, but assisted by occasional rest. When the bird is about eight or ten weeks old, the trainer says, it begins to run, that is, it flies away for four or five hours; then its education begins; it is taken about a mile from its place, and tossed; it returns. And this manœuvre is repeated every day for a week, and then the distance is doubled. After a time it is carried three, four, eight, twelve, and twenty-four miles, until it is perfect in its exercises. The bird learns but one lesson; it may carry from Antwerp to London, or any other place, but it will only pass between the two places. It travels by sight. When tossed, it encircles, then rises in a spiral, observes its route, and darts off. It will not fly at night, and should the day prove foggy, its arrival will be much delayed, or the bird may be completely lost.

THE LATE MR ABERNETHY.—A loquacious lady ill of a disease of forty years' standing, applied to Mr Abernethy for advice, and had begun to describe its progress from the first, when Mr Abernethy interrupted her, saying he wanted to go into the next street to see a patient; he begged the lady to inform him how long it would take her to tell her story. The answer was twenty minutes. He asked her to proceed and hoped she would endeavor to finish by the time he returned.

SURGERY OF NATURE.—The surgeons may lay aside their instruments for extracting the stone in the bladder. A mineral water which flows from a well known fountain near Recoaro, in Lombardy, not far from Vicenza, possesses the virtue of destroying the stone in the bladder, provided the individual afflicted continues to drink of this water during a certain lapse of time, when the calculus naturally dissolves of itself without any necessity for resorting to an operation. Last year a Tyrolian, about seventy years of age, was cured of the disease, by drinking of this water; the stone coming away in small particles. Doctor Brera, an eminent physician, has published a report of this extraordinary cure, the truth of which can admit of no doubt. We must have a chemical analysis of this water that it may be imitated by an artificial compound.

DIVINITY SCHOOL OF HARVARD UNIVERSITY.

STUDENTS are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the Faculty, they are to produce satisfactory testimonials as to their character; and, if not Bachelors of Arts, they must have read Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from the Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essays or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to show that they have been engaged in the study of Theology as long as the class which they propose to join, and they are to be examined in the pevious studies of that class.

Charge for tuition, rent and care of room and furniture, and use of class books, amount to $66 anually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loans by the institutisn. Indigent student are aided from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins at the subscriber's lecture room, in Divinty College, at half past 9 o'clock, A. M. of the day before commencement.

Persons who have not studied Hebrew may be prepared for the examination in that language, if they reside in Cambridge for the purpoes, from the second week in July.

JOHN G. PALFREY.
Dean of the Faculty of Theology.
Cambridge, June 14.

HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

Anatomy and Operations in Surgery, Dr Warren.
Chemistry, Dr Webster.
Materia Medica, Dr Bigelow.
Midwifery and Medical Jurisprudence, Dr Channing.
Principles of Surgery and Clinical Surgery, Dr Hayward.
Theory and Practice of Physic, Dr Ware.

Clinical Lectures will be delivered as usual on the cases in the Massachusetts General Hospital.

NEW DISSECTING ROOM.

A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed, will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*
July 13, 1836. epis Nov. 2

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The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) *Boston*.—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis*, by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 20

COMMENTARY ON THE NEW TESTAMENT. The subscribers have the satisfaction of announcing that they have engaged the services of a gentleman of the Unitarian denomination, of distinguished reputation as a Biblical scholar and practical clergymen, in the preparation of a Commentary on the New Testament, for popular use. It will be issued in duodecimo volumes, of the size of Barnes's Notes, and with as much rapidity as the nature of the work will admit. The first volume will probably be published in the course of the ensuing autumn. JAMES MUNROE & CO. 134 Washington St. opposite School st. j 25

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PUBLISHED EVERY SATURDAY MORNING,
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